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inSpire

Princeton Theological Seminary

HOLLYWOOD

summer/fall 2002

Where Two or Three *or Three Hundred* Are Gathered

Ministry in the Local Church

Also in This Issue

Diogenes Allen and William Harris Retire • A Just Peace in the Middle East





















PTS in photos

Commencement 2002

1. Saji Joseph (M.A.)
2. Dorothy Churn LaPenta (M.Div.) with brother, Floyd Churn (Class of 1968)
3. Rebekah Barrett with aunt, Susan Montuya-Sledge (incoming M.Div. student), and brother, Paul (Class of 2000)
4. Dave Davis (Ph.D.) with wife, Cathy Cook Davis (Class of 1985)
5. Jonathan Seitz with mother, Jean, and father, Craig (Class of 1970)
6. Daniel Imo (Th.M., left) and Solomon Umazi (Th.M.)
7. Professors Diogenes Allen (left) and Randy Nichols
8. Professor Donald Capps
9. Four generations of Markels (left to right): John E. Markel (great grandfather, a dentist), John Louis Markel (who has some new teeth), John E. Markel II (father, a PCUSA pastor), and John Steven Markel (M.Div.; grandfather, formerly a dentist)

(Photos by Leigh Photo & Imaging)

inSpire
Princeton Theological Seminary

Summer/Fall 2002
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On the Cover
Photo collage of churches pastored by PTS alumni/ae. See identification to the right.

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in this issue

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We thank the alumni/ae who responded to our email asking for photographs of their churches for the cover of this issue of *inSpire*. The photographs on the cover picture the First Presbyterian Church of San Anselmo, San Anselmo, CA; Christ Presbyterian Church, Hamilton, NJ; the First Presbyterian Church of Hollywood, Hollywood, CA; Falling Waters Presbyterian Church, Hedgesville, WV; West Hills Presbyterian Church, Omaha, NE; Point Pleasant Presbyterian Church, Point Pleasant Beach, NJ; Eastlake Presbyterian Church, Oklahoma City, OK; Pioneer Memorial Presbyterian Church, Solon, OH; Central United Methodist Church, Linwood, NJ; Manito Presbyterian Church, Spokane, WA; the First Presbyterian Church, Tyler, TX; Peachtree Presbyterian Church, Atlanta, GA; Lake Grove Presbyterian Church, Lake Oswego, OR; Madison Avenue Presbyterian Church, New York, NY; the First Presbyterian Church, Huntington, WV; Kirkmichael Parish Church, Maybole, Ayrshire, Scotland; the First Congregational Church, Litchfield, CT; and Christ Church of Oak Brook, Oak Brook, IL.

We received other photographs and are sorry that we could not use them all.

from the president's desk

Dear Friends and Colleagues:

The plan adopted by the 1811 General Assembly for the founding of the Seminary the next year stated broadly that its mission was "to provide for the church an adequate supply and succession of able and faithful ministers of the New Testament."



Of the variety of forms such ministry assumes today, the plan mentions only two: pastors and missionaries. While the latter have diminished in number the past several decades, the need for pastors increases. Presently, in fact, the "adequate supply" of ministers for the pastoral office can no longer be taken for granted.

One encouraging sign was the exit interviews of the Class of 2001, which stated that the single most influential experience of their three years at the Seminary was field education, that is, exposure to the life of congregations and the pastors who serve them.

Perhaps that explains why only 40 percent of the Class of 2001 identified pastoral ministry as their vocational goal upon entering the Seminary and 60 percent did so upon graduation.

This issue of *inSpire* features pastoral ministry and some of those here who prepare students for this understanding of what Calvin called "the first office of the church."

Faithfully yours,

Thomas W. Gillespie

Thomas W. Gillespie

From the Army Chief of Chaplains

I enjoyed reading the article [in the spring 2002 issue] about the chaplaincy and the chaplains who graduated from Princeton Theological Seminary. Your periodical did a wonderful job of telling the story of our chaplains' ministries. The articles were excellent. The ministry of the chaplains to America's sons and daughters who are in the military is a great story to tell. Thanks for telling it.

Gaylord T. Gunhus ('76M),
Chaplain (Major General),
United States Army Chief of Chaplains
Washington, D.C.

An Act of Greater Love

In reading the spring issue of *inSpire*, I noticed the article on military chaplains and particularly the story of George S. Rentz (Class of 1909) [p. 12]. I read with great interest the account of his death while serving as a chaplain aboard the USS *Houston*, which was sunk during the Battle of the Java Sea in the early days of World War II.

I was deeply moved by his heroic act of giving up his lifejacket to a younger seaman. I had the privilege of working for a number of years with a man who had also been aboard the *Houston* and who had survived its sinking. My friend spent the remainder of the war as a POW in Japan. After the war he returned home and finished out a distinguished career in the navy, and was an active and committed Presbyterian elder. Indeed, he still is, though now in his early 90s.

As I read the article, I couldn't help but wonder if my friend had been that young seaman for whom Commander Rentz had given up his lifejacket. Of course, he probably wasn't, but the thought made even more real for me Rentz's truly sacrificial act of greater love, and further deepened my appreciation for my friend's years of faithful service to the church, which may well have been inspired by that act.

Jesse B. Garner
Philadelphia, Pennsylvania

Commendation for Chaplains

Another excellent issue. I especially appreciated the article about chaplains [spring 2002, pp. 11–17]. I served as a consultant/trainer for 23 years at army and navy chaplains schools. The chaplains were almost without exception among the finest and most dedicated religious leaders with whom I had the privilege of working in 34 years of consulting with clergy. Their ecumenical spirit, respect for each other, and ability to adapt to changing situations and circumstances, as well as their courage in the face of danger, were among the strengths that I noted.

Tom Brown ('59B, '62M)
Pensacola, Florida



spring 2002

For God & Country

Chaplains Who Serve the U.S. Armed Forces

by Kent Annan

The U.S. military, which fades to the back of civilian consciousness during times of sustained peace, returned to center stage with the horrible jolt of September 11. In the weeks immediately following the attacks on the World Trade Center and the Pentagon, religion and grief filled the national airwaves. Military chaplains like Margaret Kibbon (Class of 1986) and James Boalens (Class of 1979) ministered to those effected at the Pentagon, while colleagues like Joanne Martindale (Class of 1988) and Rudolph Denials Sr. (Class of 1977) cared for those in New York City. Parish ministers around the country led memorial services and prayers for peace; interfaith relations and a better understanding of Islam became urgent; the need for pastoral care surged.

Military chaplains on Princeton's campus this year include Th.M. students Kay Rash (navy, far left) and Jeff Zust (army, second from right). Meanwhile fellow disciplines studying for M.Div.s include Kelly Haemsen (army, second from left) and Mark Jones (army, far right).

Photo: Chelsea Kaplan

Then the headlines shifted to the bombing of Afghanistan and the hunt for bin Laden and company. Most ministers returned to relatively normal daily routines, including military chaplains. Yet the routines of military chaplains continued to span these two contrasting worlds of dropping bombs and providing religious care. Their duties, in addition to pastoral care, also include the possibility of being deployed around the globe, the discipline of five-mile runs with their congregants, the willingness to put themselves in mortal danger on command, and the tension of answering to two distinct lines of authority: the U.S. military chain of command and God.

The history of the military chaplaincy in America stretches back in before the Declaration of Independence: on July 29, 1775, the Continental Congress authorized the presence of and pay for military chaplains. Since then military chaplains have served many roles, but their key constitutional role is to secure for members of the armed services the right to the free exercise of religion, as guaranteed in the first amendment to the U.S. Constitution.

Another key role, of course, is theological. The U.S. Army, Navy, and Air Force include Catholic, Protestant, Jewish, Orthodox, and Muslim chaplains; there are unfilled slots for Hindu and Buddhist chaplains. (All manner of rumbatants, and chaplains, under the Geneva Convention, are noncombatants and don't carry guns—so navy chaplains serve the Marine Corps. Navy chaplains also provide ministry to the Coast Guard.) Princeton Seminary has educated hundreds of the armed forces' Protestant and especially its Presbyterian, chaplains. This history extends back to Princeton's earliest days. (see page 16)

Unexpected Ministry with the Military

I am encouraged to learn, from "For God and Country" [spring 2002], that there are chaplains doing grad work and there are students preparing for the chaplaincy. After a stint in the army during World War II, and then developing a ministry with the military personnel in the Fairbanks, Alaska, area for my internship in 1952–1953, I almost found myself re-upping as a chaplain. But I became so intent on the ministry that I *did* have with military personnel after my graduation and return to Alaska, that I woke up one day to find

that when I wanted to become a chaplain, I was too old.

The article was most appreciated.

Neil Munro ('54B)
Spokane, Washington

Correction:

Margaret Kibben ('86B) was misidentified as "the first female navy chaplain" in the article on military chaplains [spring 2002, p. 13]. This error was brought to our attention by David Chambers ('45B), who shared, "By the time Margaret had come along we had already put Mary Ann Collins-Stauffer ('80B), Bonnie Deppenbrock ('81B), Joan Hendrick (Wooten), and perhaps others on active duty in the navy. But the first was Dianna Pohlman, PTS Class of 1973, who was the first female chaplain in the army, air force, or navy. Dianna was the pioneer. She was assigned just as any other chaplain would have been; not to a dependent's ward in a hospital and not to a women's recruit battalion. It was very difficult—this was breaking ground for the military, the chaplaincy, and many of her colleagues who had not yet accepted women clergy. Margaret Kibben came along about 10 years later."

inSpire *offers its sincerest apologies to the Reverend Dianna Pohlman Bell and to the navy chaplaincy.*

Editor's Note:

We have received a number of other letters about the feature on military chaplaincy. We will print them in the winter 2003 issue.

A Roommate Remembers...

We have followed closely the tributes to Dr. James Loder in *inSpire* and the *Princeton Seminary Bulletin* and wish to add some information. I was Jim's roommate in Alexander Hall for part of 1954–1955, and he was our friend at the Seminary from 1953 to 1956. I cannot forget that my roommate was often awake half the night reading philosophy and psychology while I slept. It was astounding what trouble he took to advance his knowledge—a trait that stayed with him, apparently, all his life.



2002

A TRANSFORMING LIFE

James Edwin Loder
December 5, 1931–November 9, 2001

By Barbara A. Chaapel

James Edwin Loder, a professor of Christian education on the Princeton Seminary faculty for almost forty years and a world renowned scholar in his field, died suddenly in Trenton, New Jersey, on November 9, 2001, at the age of 69.

Loder was an ordained minister in the Presbyterian Church (USA) whose scholarly career was committed to the transformation of the individual that is possible within the Christian faith and to the role of Christian education in the church's ministry.

He joined the faculty of Princeton Theological Seminary in 1962 as an instructor, was appointed assistant professor in 1965, associate professor in 1967, and professor in 1979. In 1982 he was named to the Marie D. Spencer Chair of the Philosophy of Christian Education. He was chair of the Department of Practical Theology at the Seminary in 1991–1992, and was a member of the International Academy of Practical Theology.

Prior to joining the Seminary faculty, Loder was minister of Hope Chapel in Lakewood, New Jersey, in 1957 and of North Christian Church in Fall River, Massachusetts, in 1959. He also served guest professorships at Drew University Theological School, Harvard University Divinity School, and Fuller Theological Seminary.

Born in Lincoln, Nebraska, Loder was educated at Carleton College, from which he received his B.A. in 1953. He earned a Bachelor of Divinity degree from Princeton Seminary in 1957 and a Master of Theology degree from Harvard University Divinity School in 1958. He earned his Ph.D. from the Harvard University Graduate School of Arts and Sciences in 1962.

His scholarship was interdisciplinary, focusing on studies combining theology and science, especially the human sciences and psychology. During the 1960s, he spent a year at the Menninger Foundation in Topeka, Kansas, where he was recipient of the Danforth Grant in Theology and Psychiatric Theory.

Loder was a prolific author, having completed the volume *Educational Ministry in the Logic of the Spirit*, to be published in 2002, just before his death. Other major books include *Religion in the Public Schools* (1965); *Religion, Pathology and Christian Faith* (1966); *The Transforming Moment: Understanding Convictional Experiences* (1982); *The Knight's Move: The Relational Logic of the Spirit in Theology and Science*, with W.J. Neidhardt (1992); *The Holy Spirit and Human Transformation* (published in Korean 1993); and *The Logic of the Spirit: Human Development in Theological Perspective*.

He also authored numerous articles, reviews, and chapters in Christian education texts, including the entry on "Creativity" in the *Dictionary of Religious Education*.

Loder was beloved by generations of PTS students. He is remembered by his students and colleagues as a Christian scholar who wanted to bring the rich resources of the Christian faith, including Scripture and the sacraments, into a healing and transforming relationship with the brokenness of human lives, the increasing fragmentation of society, and the deepening depersonalization implicit in modern culture.

Loder is survived by his wife, Arlene; two daughters, Kim V. Engelmann of San Mateo, California, and Tamara J. Tita of Minneapolis, Minnesota, and three grandchildren, Christopher C. Engelmann, Julie K. Engelmann, and Jonathan E. Engelmann.

A memorial service was held on Wednesday, November 14, in Miller Chapel, and burial was in Princeton Cemetery.

Jim Loder relaxes on the Seminary quad in a recent photo.

On March 18, 2002, Princeton Seminary and the John Templeton Foundation are cosponsoring a workshop titled "Exploring Prayer and Spiritual Formation during Adolescence," dedicated to and in honor of Dr. Loder. Before his death, Loder was engaged in conversations with Dr. Arthur J. Schwartz at the Templeton Foundation about this workshop, and it is fitting that the conversation will be continued in his honor. For more information, please contact Tina Floyd, Communications Department, The John Templeton Foundation, Suite 100, 100 Matsonford Road, Radnor, PA 19087 or email philyfloyd@home.com.

We again met Jim in Geneva, Switzerland, in 1968–1969. He had become associate professor and was on sabbatical from Princeton. Jim was studying with the Swiss psychologist and specialist in pedagogy, Jean Piaget, of the University of Geneva.

During that time, Jim and his family were living at Cologny, and we were living at Celigny. I was finishing my D.Theol. at the University of Basel, commuting weekly. Quite a surprise when I met Jim at the library of the Ecumenical Institute of Bossey. As families we met several times that year, and after the Loders left their chalet, "La Pastourelle," we rented it for a couple years, before settling permanently in the same area.

Charles Graves ('56B)
Geneva, Switzerland

A Lasting Influence

Thank you so much for the wonderful articles about Professor James Loder [spring 2002, pp. 18–21, 41]. Although I never had the opportunity to meet Dr. Loder, his book, *The Transforming Moment*, was one of the reasons I chose to apply to Princeton for my Doctor of Ministry degree.

James Loder is and will continue to be missed. His giant presence, however, will be with us in his writings. We can take some comfort in the truth that Dr. Loder's physical body could no longer hold his adventurous soul, and that he continues to teach his own particular brand of passionate spirituality in the next world.

James R. Newby ('92P)
Des Moines, Iowa

Loder and India

Thank you for a wonderful issue of *inSpire* [spring 2002]. The tributes to Dr. James Loder were touching and the write-up on India [pp. 22–25] was very interesting. However, I wish you had perspectives on Dr. Loder from outside the U.S. also. His teaching touched other lands. And in the coverage you gave India I missed any reference to women candidates in the Ph.D. program.

I offer a perspective from India, where Dr. Loder's theory of transformation has been taken from its erudite level in academia to the grassroots level. A Christian education curriculum brought out by the India Sunday School Union is based on the theory of transformation. Dr. Loder's former students Elizabeth A. Frykberg ('77M, '89D) and I served as the chief editor and associate editor of the series. To coincide with the release of the first few books in June 1997, Dr. Loder was kind enough to give a series of lectures on the theory of transformation to ecumenical audiences in Bombay, Calcutta, Delhi, Bangalore, and Coonoor. The people were blessed by his lectures and more particularly by his life in the Spirit.

The only two women Ph.D. students from India at PTS are Glory Jothi Thomas and Atola Longkumer. Glory graduated this year as the first Indian woman to complete a Ph.D. from PTS. Her dissertation is on the church's response to women's concerns and is a historical analysis of the mission and ministry of the Church of South India in Kerala. Atola is writing her dissertation on the religious conversion of the Nagas from Shamanism to Christianity. Her determination and dedication *inspire* many of us.

I hope some day you can do a story on these women.

Ajit A. Prasadam (Ph.D. student)
Coonoor, India

Editor's Note:

The editors asked PTS professor Richard Young to respond to a letter to the editor in the spring 2002 issue of inSpire. *His response follows.*

Making Room for the Qur'an

Allow me to rectify an innocent error that crept into *inSpire*'s otherwise accurate coverage of the September 28th, 2001, chapel service at which Imam Hamad Chebli of the Islamic Society of Central Jersey addressed the Seminary community. In your article ("Muslim Imam Leads Chapel Service," winter 2002, p. 18), the following is reported: "*Refusing Young's offer to remove the Bible from the pulpit before he spoke*, Chebli told worshipers that the Torah, the New Testament, and the Qur'an all reveal the same God, and all were given to the human community for edification." This was substantially—but not entirely—correct. The italicized words, unfortunately, misrepresent what the imam actually said. Were it not for the misattribution to me of an invidious motive by an offended reader, George Hancock-Stefan, who writes that he was "deeply offended by [my] willingness to remove [the Bible] so that [I] would not offend the visiting guest" ("Welcome Dialogue without Forgetting Faith," spring 2002, p. 3), the matter would be too trivial to address.

The background is this. Though not a stranger to the Seminary, Imam Chebli was unfamiliar with Miller Chapel. I therefore thought it helpful to give him an orientation. When we came to the pulpit, I noticed that the Bible on it—a hefty Oxford "Family Bible"—took up virtually all the available lectern space. Concerned that Imam Chebli's equally hefty copy of the Qur'an might unceremoniously slide to the floor if placed directly on top of the open pulpit Bible, I wondered aloud if I shouldn't "put the Bible aside." By that I meant *to one side of the pulpit*—to that part of it which I have called, for wont of a better technical term, the "lectern space"—so as to make room for the



winter 2002

FOR SUCH A TIME AS THIS

PTS Campus Community Responds to September 11

Muslim Imam Leads Chapel Service

by Barbara A. Chappel

"The only way forward is the way of reconciliation and trust," said Richard Young, PTS professor of the history of religions, speaking in Miller Chapel two weeks after the September 11 terrorist attacks on New York and Washington. "Salaam and Shalom must include all people. We must open ourselves to each other and in so doing we open ourselves to God."

Attempting to enact these commitments the Seminary invited Imam Hamad Chebli, the leader of the Islamic Society of Central New Jersey, to speak at the daily chapel service on September 28. It was the first time a non-Christian has led a chapel service at the Seminary in at least twenty years, and perhaps ever.

Refusing Young's offer to remove the Bible from the pulpit before he spoke, Chebli told worshipers that the Torah, the New Testament, and the Qur'an all reveal the same God, and were all given to the human community for edification. "None of them teaches violence or gives permission to take up the sword," the imam said, urging students to read all three with open hearts and minds.

At the end of his remarks he presented PTS president Thomas W. Gillespie with a copy of the Qur'an.

Following the chapel service, Chebli, a native of Lebanon who was educated in Cairo, addressed Young's class on comparative mythology.

He began by defining terms. The word Allah means God, but a God beyond gender or the capacity of the human mind to know. The word *Islam* means peace. The word *jehad*, which most English-speaking people translate as "holy war," in fact means "struggle"—not in the sense of fighting, but in the sense of struggling against ignorance and injustice. "We are waging *jehad* right now in the classroom against ignorance," he told the students. He also said that there is no verse in the Qur'an that gives a Muslim permission to kill or to destroy property under the concept of *jehad*.

He corrected other misconceptions about Islam and about Arabs. Arabs make up less than two percent of Muslims, he said. Eight million Muslims live in the United States, four million of whom were born here. These citizens, he said, are proud to be American. "Muslims not only were here before Christopher Columbus arrived, many also came with Christopher Columbus," he said. He urged students not to generalize about all Muslims, just as one cannot generalize about all Jews or all Christians. "Among people of all faiths there are infidels and fanatics," he said. "Just as there were people of all faiths, including Muslims, killed at the World Trade Center."

In response to questions about why Muslim fundamentalists consider America the enemy, Chebli explained that there are five basic elements in Islam that must be protected. They are the soul ("pornography would threaten the soul"), the mind ("alcohol and drugs impose on the mind"), property ("invasion of people's property by authorities is a threat"), religion ("one cannot destroy other churches to conquer") and community ("the ability to live within one's tradition is essential"). While he said that the terrorists were not motivated by the ideals of Islam, one did he justify the violence, he did suggest that there were reasons for it. "We must look for the roots of the violence and ask why these fanatics and terrorists believe their lives are worth nothing," he said. "There is a reason. If we find it, we will be safe."

Chebli urged the PTS community to continue dialogue with Muslims and people of other faiths and to learn more about Islam. Young and his faculty colleagues Nancy Duff, Paul Rorem, Mark Taylor, and student Karsa Young attended a Friday prayer service at Chebli's mosque the week of the attacks. Young himself had traveled there on September 11, "when things were falling apart to express my concern."

Trustees Address Faith, Civil Liberties, and Security

PTS trustee Justin Johnson, a Pennsylvania Superior Court justice, and Tom Johnson, an attorney for Kirkpatrick & Lockhart in Pittsburgh, Pennsylvania, made a presentation titled "Faith, Civil Liberties, and Security" at the Seminary almost exactly a month after the September 11 attacks.

Noting the Japanese internment after the bombing of Pearl Harbor, Tom Johnson said, "We don't have the very best record of striking the balance in the right place." So with an increased need for security, he asserted, comes a need to be vigilant in maintaining those civil liberties crucial to the health of American society.

Specifically discussed were the antiterrorism act of 2001, the implications of new law enforcement technology, racial and ethnic bias, racial profiling, national identification cards, and freedom of speech.

But their concerns extended beyond the law. "For me, as a Presbyterian, it's my responsibility—if not as an attorney,

Tom Johnson (left) and Justin Johnson

if not as a judge, then certainly as a man of God—to speak out when I see oppression anywhere," said Justin Johnson. "And we're in a time right now when it's so easy to condemn people who are not in a position to defend themselves. It's so easy in trying to make up for the grief that we feel to strike out at somebody. This is the kind of opportunity that's available to our denominations and that's available to each of us...to stand up for the downtrodden."

Students, faculty, staff, and trustees welcomed this opportunity to discuss—as Americans and as Christians—issues important to the future of the nation.

Student Life Changed in Turbulent Times

PTS students are diverse in their responses to the events of September 11, and they've decorated their dormitory room doors in ways that reflect not only their diversity but also their yearnings for both peace and justice. Posters that call for "Justice Not Vengeance" can be seen on many doors, as can American flags or the oft-quoted "God Bless America." Others proclaim "Not in My Name," display sermon transcripts, or offer drawings of doves. But the attacks on the United States inspired students to do more than just redecorate their doors; on campus now exists a renewed yearning to understand both neighbors and selves, and a profound desire to learn how to minister in this context.

Students who were on campus a week before classes started joined faculty and staff on the afternoon of September 11 for a hastily called service in a crowded Miller Chapel. It was a somber and moving service of song, Scripture, and prayer as offered by those in attendance. The PTS community came together in a moment of shock and grief as he in God's presence.

In following weeks the campus responded in myriad ways. Perhaps the most creative outreach effort was the joint concert of three bands—The Perfect Woman (PTS students Keeva Kase, Todd Kennedy, Jonas Hayes, and Jeff Bryan), Million Time Winner (led by PTS Ph.D. student Christian Andrews), and Fooled by April (out of Boston)—held at the Princeton University graduate school bar near the Seminary. Originally planned as a benefit for another cause, the event changed course. Kase said, "The day of the attacks we decided to shift our cause to help benefit the attack victims." At the end of the night, pooling together proceeds from the cover charge, the drummer's pay, and their own pay for the evening, the bands had raised $1,200. Kase approached President Gillespie and asked if the Seminary could double the amount raised. Gillespie increased the donation total to $5,000, which was sent to Madison Avenue Presbyterian Church's (NYC) fund serving "particularly the families of service workers and support staff who are unlikely to have good pensions, portfolios, etc." "All in all," Kase said, "it was a great event."

PTS students have taken time to look inward as well—especially those doing field education in New York City churches, as they learn how to minister in a changing world. Middler Kary Doyle said, "Doing field ed in New York City is allowing me to experience the mourning, the pain, the compassion, the dedication, and the rebirth of the city September 11 has become a touch more personal an experience for me because I'm ministering to people for whom it was more than just the day of the terrorist attacks—it was the day their loved ones died and their city changed forever. What I'm learning and experiencing in the city will have an everlasting effect on my ministry."

There is also a communal effort to understand these issues. Seminarians for Social Change, a student-led group, hosted a dinner discussion for students to think through the issues together and how they, as Christians dedicated to peace, could respond. Junior Stephanie Hoplinson said, "Perhaps the tendency is to prefer a more active response to such issues; in this case, discussion seemed to be the most positive and appropriate. I found it very healing just to realize that a lot of other people are also experiencing an uncertainty about how to react to the situation in our nation."

Preaching in chapel, and even at preaching classes, now incorporates reflections on the attacks. Students organize non-prompted prayer meetings, such as on the night the United States began bombing Afghanistan when about 20 students gathered in the chapel. And professors' prayers to open class often ask for God's guidance and mercy as the community attempts to learn in the aftermath of these events. The Office of the Dean of Student Affairs and the faculty's Church and Society Committee offered "For Such a Time As That," a series of faculty-led forums dealing with issues such as the just war theory, revelation in a time of mass death, the theology of the cross, and the church and patriotism.

At the just war forum, a student asked whether or not students preparing to be pastors could consider the "war" on terrorism just and offer their support of it. Fred Tittle, an M.Div. senior retired from the Marine Corps with ground combat experience, responded, "As students preparing to be pastors, our concern shouldn't be whether this war is just or unjust. Instead, we should be concerned about the people in our congregations who will be serving or, regardless of that question, and who will need healing."

Not an area of study or campus life remains untouched by these events. The campus community has drawn together to help one another understand and grope as best they can. And while students are seeking healing for themselves, they are now consciously aware that the church they are training to lead is one that will offer the challenges and opportunities of an unpredictable and too often pain-stricken world.

Erika Markeburry is a PTS M.Div. student and a part-time editorial assistant in the Office of Communications/Publications.

Qur'an. A tape recording of the service that followed confirms that Imam Chebli, who referred to my having wondered whether I should "put the Bible aside," understood me correctly. As his subsequent remarks (cited above) indicate, the Imam had reasons of his own for wanting the Bible to remain on the pulpit—right where it was.

When *inSpire* reported that I had offered "to remove the Bible from the pulpit," I winced. After all, "remove" and "put aside" can be construed very differently—depending on the context. So here you have the context, Mr. Hancock-Stefan. I trust that you are now disabused of any lingering misapprehension that making room for the Qur'an implied on my part an embarrassment about the Bible! If, moreover, my subjective state of mind at the time had been one of embarrassment, would I have stood in the pulpit for a public reading of Scripture? That I did (from Genesis)—as did others (Professor Paul Rorem in the call to worship and Professor Mark Taylor in the benediction, though not, of course, from the pulpit)—suggests that the title of the *inSpire* article was likewise inadvertently misleading. Imam Chebli did not "lead" the service. What transpired was that our Muslim neighbor—in the context of *Christian* worship—addressed the Seminary community on issues of enormous concern to all people of faith and to people of all faiths in the immediate aftermath of the 9/11 incidents. Be assured, Sir, that even though room was made for the Qur'an on the pulpit, the Bible was nevertheless very much in evidence that day in Miller Chapel.

Richard Fox Young
PTS professor of the history of religions

Editor's Note:

Many people responded to the story about Julia Robinson [spring 2002, p. 36]. She received more than 20 cards and letters, each of which she found very encouraging. She continues to struggle; she continues to be thankful for life. And Robinson continues to welcome those who would like to write to her.

Please write—we love to hear from you!
We welcome correspondence from our readers. Letters should be addressed to:
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Princeton, NJ 08542-0803
email: inspire@ptsem.edu
Letters may be edited for length or clarity, and should include the writer's name and telephone numbers.

on&off Campus

Speer Family Visits PTS Library

The family of Robert E. Speer gathered in the Robert E. Speer Library this spring to mark the publication of John F. Piper Jr.'s *Robert E. Speer: Prophet of the American Church* (Geneva Press). Speer relatives included a granddaughter, great grandchildren, great-great grandchildren, grand nephews, and a grand niece. PTS faculty, staff, and trustees, as well as friends of the Seminary, were also on hand. Piper, who spoke at the gathering, is professor of history and academic dean at Lycoming College in Williamsport, Pennsylvania.



Photo: Eddie Nabhan

Speer family members and PTS staff gather in front of the library named for Robert E. Speer.

Stephen D. Crocco, PTS's James Lenox Librarian, welcomed guests to the event by saying, "We are here today to acknowledge one great man, John A. Mackay, who had the vision to honor another great man, Robert E. Speer, by building the Robert E. Speer Library, which opened with great acclaim in 1957."

The library still serves the community well, but with its approaching golden anniversary, renovations are needed. Mechanical systems are wearing out; fire, safety, and accessibility features must be updated to meet current codes; and electronic access issues need to be addressed. Changing expectations of patrons and the nature of library services in the 21st century mean the facility needs some changes.

President Thomas W. Gillespie has appointed a committee to begin preparation for a major renovation of Speer Library as part of the Seminary's long-range bicentennial plan being developed by the Board of Trustees. PTS professor Scott Hendrix chairs the committee, which includes representatives from the faculty, library staff, and administration. The committee is preparing a survey to solicit input and suggestions from students, faculty, alumni/ae, and other patron groups.

An upcoming issue of *inSpire* will invite readers to give input for the renovations. The planning committee will welcome your ideas as they seek to shape a library that will be effective far into the future.



Photo: Leigh Photo & Imaging

PTS trustee Ginny Thornburgh checks out the new signs.

Making PTS More Accessible

Seven new disability signs have been added to the PTS campus, with hopes of more accessibility for the physically disabled who attend or visit the Seminary.

These signs can be found to the right of the main entrances of the Administration Building, the Mackay Campus Center, Templeton Hall, Stuart Hall, Speer Library, Tennent Hall, and, in the near future, Miller Chapel. They will help anyone who is disabled to locate accessible entrances, restrooms, elevators, TTY/TTD (teletypewriter/telecommunication device for the deaf) telephones, and more. The signs are pictographic with some text.

According to Ginny Thornburgh, a PTS trustee and mother of a disabled son, "A sign is proof that the Seminary cares and welcomes all people, with or without a disability." Her hopes are that this will help PTS "to recruit faculty, staff, and qualified students with disabilities," as well as "to better equip future religious leaders to serve, and serve with, people with disabilities in churches and in communities."

Also new to the campus is a permanent TTY/TTD telephone at the main switchboard, which will receive incoming calls from individuals who need to contact particular offices. A portable TTY/TTD will then be hooked up in the office that needs to receive the call. This enables a two-way conversation to take place.

In addition, TTY/TTD telephone keyboards are installed on five public telephones throughout the campus. These telephones are located in Tennent Hall, Speer Library, Stuart Hall, the Mackay Campus Center, and Templeton Hall.

These changes are a result of an ADA (Americans with Disabilities Act) audit done five years ago, and a subsequent master plan for implementing changes at PTS.

Moderatorial Visit

When 2001 Presbyterian Church USA moderator Jack Rogers visited Princeton Seminary in April as his moderatorial year approached its end, he preached in Miller Chapel about the Council of Jerusalem described in Acts 15:1–25, calling it the "first General Assembly."

The passage, according to Rogers, recounts the debate about Jews and Gentiles, about law and grace. The Pharisees thought of Christianity as a sect of Judaism wherein Jewish law must be strictly followed; those who followed Peter and Paul thought of it as a new religion, open, by grace, to Gentiles—those with no experience of the Jewish tradition.

The Jewish Christians, Rogers posited, feared that if the Christian faith were open to the whole world, they would become a small minority, "not unlike white American Christians," he said. Today most Christians in the world live in the southern hemisphere, and by 2050 there will be no ethnic majority in the United States.

"Our choice is to retreat into our own enclave," Rogers told the students, "or to keep our promises to include more racial ethnic congregations in our denomination and to welcome people of other cultures and customs. It may be *we* who become the ethnic minority."

As the Council of Jerusalem reached an answer in compromise ("the Gentiles did not have to be Jewish or follow Jewish law, but they had to show sensitivity to Jewish Christians and not do things that offended them," said Rogers), so he believes the Presbyterian Church has done throughout its history and must do today. "Compromise, after all," he said, "means mutual promise."

on&off Campus

"Inheriting the Promise": Finding Women's Voices

For three days in March, PTS held its 10th biennial Women in Church and Ministry (WICAM) conference offering exploration of many dimensions of women's leadership in the church—past, present, and future.

The theme of the conference was "Leadership from Within," referring to individuals' stewardship of gifts from within God's church and call to ministry, and ultimately from within God's promise.

The conference kicked off with the WICAM dinner and lecture. Dr. Freda A. Gardner, PTS's Thomas W. Synnott Professor of Christian Education Emerita and moderator of the 211th General Assembly of the Presbyterian Church (USA), was the lecturer. Her topic for the evening—"So: Who Says You Can Speak?"—addressed finding one's own voice within the church.

She explored women's history, or, as some would say, herstory. She outlined her own beginning footsteps at PTS, starting in 1961 when she was the only woman faculty member. Rich in photographic memories, Gardner's stories described students and colleagues she encountered during her tenure at Princeton, other experiences of women (well-known and not), and their struggles, their abilities, their passions, their right to be heard, and their finding and keeping their voices.

Conference activities included a variety of workshops, times for worship, communal song, and small groups.

PTS's minister of the chapel Kristin Saldine preached a sermon titled "Girl Talk." Based on the Scripture reading from the Book of Exodus, Saldine focused on the story of Hebrew midwives Shiprah and Puah, opening her sermon with "So, who told them they could speak? Who told them they could stand before the pharaoh and speak?" She paralleled their story with the story of God telling Moses to "Go speak." God told Moses to speak to the Egyptian pharaoh and to confront him about the cruelty he was subjecting the people of Israel to. And Moses questioned God: "Who am I? Who told me to speak? Who am I that I should go to pharaoh?"

Saldine's sermon drew comparisons between different nations and cultures, describing how some dominate; she explained how often men are powerful and women are not. But, she concluded, there is always a Shiprah or a Puah somewhere in the world speaking "when no one tells them to. They just do."



Photo: Loren Pankratz

Freda Gardner (left) and Miriam Therese Winter

Other conference speakers included Miriam Therese Winter, director of the Women's Leadership Institute and professor of liturgy, worship, spirituality, and feminist studies at Hartford Seminary in Hartford, Connecticut; Nancy Lammers Gross, PTS's associate professor of speech communication in ministry; Deborah McKinley, pastor of Old Pine Presbyterian Church in Philadelphia, Pennsylvania; and Martha Jane Petersen, a minister serving Siloam Presbyterian Church in Old Fort, North Carolina.

Murder in the Cathedral

Under the direction of visiting lecturer Robert Lanchester, a cast and crew of 25 brought T.S. Eliot's play *Murder in the Cathedral* to the stage for the Seminary community this past April.

Set 100 years after the Norman conquest of England, during King Henry II's attempt to consolidate the church's reign under his own authority by appointing his friend, Thomas à Becket, to the positions of both chancellor and archbishop, this play tells the story of Becket's personal struggle to keep the powers of church and state separate, and of his subsequent martyrdom. The script includes four priests, who learn from Becket and care for him; four tempters, who try to persuade Becket to grasp all the power offered to him; four knights, who take it upon themselves to murder Becket for the king; and a chorus, who praise Becket, worry for their community, and mourn his fate. In an unexpected twist following the murder, the knights address the audience in an effort to convince it of the righteousness of their act.

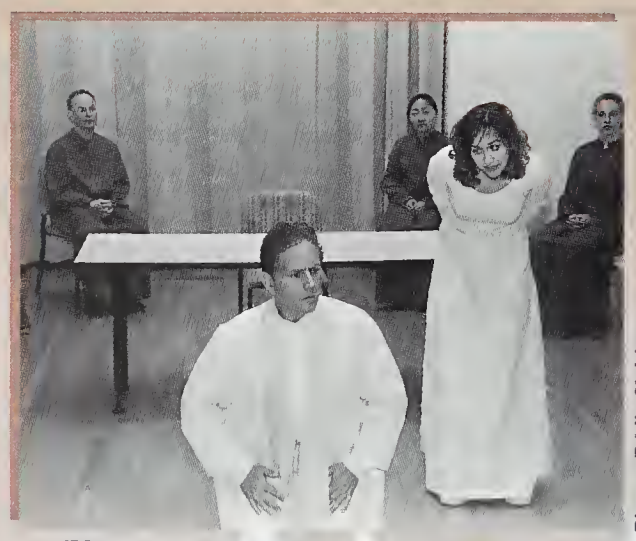


Photo: Eddie Nabhan

PTS students play out a harrowing scene in *Murder in the Cathedral.*

"It's a very personal and interior struggle the archbishop goes through in being torn between earthly concerns and a heavenly vision of martyrdom," says Lanchester to explain why he staged the play with a minimum of costuming and set design. "I wanted to keep it very intimate, and the Gambrell Room in Scheide Hall is beautiful. So I wanted to emphasize just the speech, the words, the wonderful depth of T.S. Eliot's austere and simple play."

M.Div. student Donovan McAbee, the Fourth Knight, said, "I am so glad that PTS places an emphasis on the arts as an outlet of expression to God and to the audience who comes to the production. The experience was a great one."

Thanks for the Feedback!

We're always interested to hear from our readers about how we're doing and how we can do better. So thanks to the more than 100 of you who filled out a survey that was included in the summer/fall 2001 issue of *inSpire*. Your feedback was encouraging.

You ranked our design and writing on the high end. The favorite sections of the magazine were Class Notes, features, and On&Off Campus. Almost 50 percent of respondents pass on their issue of *inSpire* to a friend. Readers overwhelmingly liked our theme issues. And *inSpire* was said to be very helpful in keeping people connected to the Seminary. Many also sent good suggestions for stories that we're considering.

And congratulations to Russell Staples ('81D), a retired professor who lives in Berrieu Springs, Michigan! Because his survey was randomly drawn, he won a $75 scholarship to the Seminary's Center of Continuing Education.

on&off Campus

Alum Ronald C. White Jr. Visits PTS's Theological Book Agency on National Book Tour

Sparked by an exhibit on Abraham Lincoln titled "The Last Best Hope of Earth: Abraham Lincoln and the Promise of America" at the Huntington Library in San Marino, California, Ronald C. White Jr.—then a professor of American intellectual and religious history at the University of California, Los Angeles—created and taught an undergraduate course, "Abraham Lincoln and the American Experience," which included a visit to the exhibit at the Huntington Library.

Surprised that his students—ranging from 18 to 22 years old—seemed to really enjoy the course, White continued to teach it again and again, and eventually found himself asking the question "What is Lincoln's understanding of religion or theology?" knowing all the while that Lincoln had never joined a church.

Coming across Lincoln's second inaugural address, White found it remarkably profound and felt that the address had been appreciated but not understood. So with newer eyes he revisited the Lincoln Memorial in Washington, D.C. While there he saw that Lincoln's Gettysburg Address was on one side of the Memorial and on the other side was his second inaugural.

White later learned that Lincoln considered his second inaugural address his best effort, and Lincoln thought it somehow lived under the shadow of the Gettysburg Address. "One reason for that, I think, is, interestingly, the religious language that I think a lot of scholars have not known what to do with," says White. "They either said it was formulaic—the way 19th-century people spoke—[or that Lincoln] was speaking to an audience that was largely Protestant—and they failed to give him his due: that this language came out of his deep grappling, in the midst of the Civil War, with the question 'Where is God in all of this?'"

And from this was born White's newest book, *Lincoln's Greatest Speech: The Second Inaugural* (Simon & Schuster, Inc., 2002).

In the book, White compares Lincoln's spare, poetic style to the long-winded speechifying common in his day. The speech, on March 4, 1865, was given in under seven minutes, with Lincoln speaking slowly and solemnly its 701 words, 505 of them monosyllabic. It was the last major address of Lincoln's life, and, according to White, came to be regarded as his epitaph.

Ironically, White says, Lincoln intended the speech to be a prelude to a new age of mercy and unity in the nation. "Instead of rallying his supporters, in the name of God, to support the war," White writes, "he asked his listeners, quietly, to imitate the ways of God."

White also believes that Lincoln's second inaugural address is his best statement about the meaning of the Civil War. "I think he offers us an attitude about the way we should deal with difficulties, even enemies," says White. "Instead of demonizing the South, he tries to understand the South and give to the South the best intentions. So, throughout the speech [Lincoln] keeps using words like 'all, all, all,' or 'both, both, both.' 'Both' read the same Bible. 'Both' pray to the same God. He's giving to the opponent the best intention."

White says he has written the book for two audiences. The first is a general audience asking basic questions like "What does America mean today?" The second is the Christian community, because "I think there are deep core Christian values here, and what is remarkable is that in 701 words Lincoln mentions God 14 times, quotes Scripture four times, and evokes prayer four times," says White.

White is professor of church history at San Francisco Theological Seminary and former director of continuing education and lecturer in church history at Princeton Seminary. He is the author or editor of six previous books.

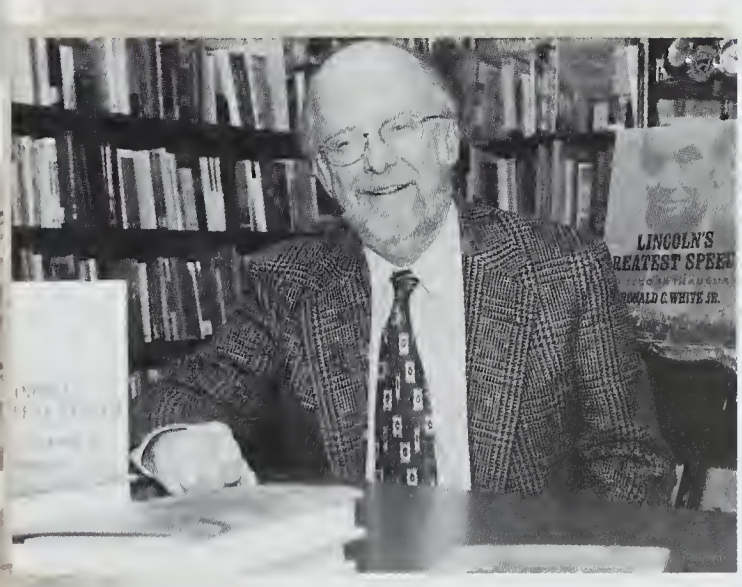


Photo: Eddie Nabhan

Ronald C. White Jr.



Photo: Leigh Photo & Imaging

Class of '52ers present a sizeable check to President Gillespie. Pictured left to right are Jack Smiley, President Gillespie, William Boyce, Don Kocher, and John MacInnes.

Fifty-Year Class Makes Generous Gift

For 31 members of the Class of 1952, their 50th class reunion was an occasion to remember, both for themselves and for PTS!

At the reunion banquet on May 24, John MacInnes, representing his classmates, presented a check for $84,840.20 to President Gillespie, saying "This is a down payment on our intention to give $100,000 for the Class of 1952 Scholarship Endowment Fund to assist future generations of Princeton students." The idea for the class gift was hatched among five Class of 52ers—MacInnes, James Anderson, William Boyce, Donald Kocher, and John (Jack) Smiley—who then became the leadership team that contacted the rest of their classmates. Letters and a follow-up telephone "calling tree" led to gifts from 38 class members, with additional gifts anticipated.

"It was a wonderful experience working with my classmates to create what we hope will become the first in a long line of 50-year class gifts," said MacInnes, who chaired the leadership group in consultation with Steve Hamilton, director of alumni/ae giving and church relations.

Alumni/ae director Dean Foose said the class gathering was "the largest 50-year class reunion in many years, maybe ever." Of the 103 who graduated in 1952 (93 B.D.s and 10 M.R.E.s), 42 died in earlier years. Of the remaining 61 members, 31 returned to Princeton in May, along with many spouses. They came from 18 states "from the Redwood forests to the Gulf Stream waters," said Foose. Over dinner they shared laughs and memories of eating clubs, friends, classes, and professors, including memories about New Testament scholar Dr. Bruce Metzger, who with his wife, Isobel, was an honored guest.

on&off Campus

Religion and Media: Covering a Mystery

Front pages around the country were ablaze with sexual abuse allegations against the Catholic Church, which gave an urgent tone to the April conference "Behind the Stained Glass: Religion and Media in the 21st Century."

About 50 ministers, public relations professionals, church officials, academics, and others gathered for the two-day event in New York City sponsored by Auburn Theological Seminary, *CrossCurrents* magazine, and Princeton Theological Seminary. Participants listened to presentations by and interacted with members of the New York and national media—representing both print and Internet outlets.

Newsweek, Beliefnet, the Columbia University Graduate School of Journalism, onReligion.com, and the *New York Daily News* were represented. A highlight for participants was the participation of Jonathan Alter, senior editor and columnist for *Newsweek* and a contributing correspondent for *NBC News* and MSNBC.

Why don't we get more or better coverage, asked some from the church community. Those who worked in the press explained that it has to do with the subject matter, the way a story is pitched, the presence of a personal angle. There is also the problem that much of the press is not schooled in religious matters.

"If you're a small newspaper, you're scared to offend people, which is very possible," said Gustav Niebuhr, who was a religion reporter for *The New York Times* and is now an affiliate fellow at the Center for the Study of Religion at Princeton University, to explain the nature of much local coverage. He also explained that in "politics, sports, and business, you have a score." Since there's no score in religion, there tends to be softer, more feel-good coverage (except in instances of scandal).

But the press didn't just answer questions. They also asked them. Bill Bell, religion reporter at the *New York Daily News*, solicited ideas for his column.

Steven Waldman and Deborah Caldwell, both of Beliefnet (www.beliefnet.com), explained how the Internet provides a unique, specially suited medium for writing about religion. The privacy of an individual's experience on the web is such that he or she can ask questions that might remain unasked in, for example, a Bible study where people might judge as unacceptable certain questions. It also allows for multilayered coverage that includes texts of Scripture, art, audiotapes, and chatboards that accompany an article.

As a religious scandal played out in the local and national media (some of the scheduled presenters were not in attendance because they had gone to the Vatican to cover the meeting of American cardinals), a group of religious leaders and representatives of the press gathered in the hope of a better mutual understanding.

"The New Heart-Saver CPR" Course Comes to PTS



Photo: Erin Dunigan

PTS student Allison Herman learns a life-saving technique.

On Tuesday, March 12, instructors who were volunteers from the Pennington First Aid squad (affiliated with the Robert Wood Johnson University Hospital at Hamilton) came to the Seminary campus to teach "The New Heart-Saver CPR" course to 30 students, staff, and administrators of the Seminary.

This three-hour course covered infant, child, and adult CPR in a format that included both a video and hands-on practice. All participants who completed the course received a two-year certification card from the American Heart Association.

According to Nancy Schongalla-Bowman, PTS's director of student counseling, feedback from the participants was very positive. "I think everyone was relieved to have more knowledge about how to be helpful in this type of emergency situation," said Schongalla-Bowman. "It was also fun, and a nice way to mingle with other members of the PTS community with whom we don't ordinarily overlap."

"The New Heart-Saver CPR" course will be offered to the Seminary community once each semester. It is sponsored by PTS's Wholistic Health Initiative.



Photo: Chrissie Knight

Flowers Grace a Corner of Campus

The new garden located between Scheide Hall and Miller Chapel was dedicated in May in honor of former trustee Jane G. Irwin, who died July 11, 2001, and whose gift helped make the garden grow! The benches, used often by students taking in the spring sun, are a gift of the PTS Class of 1999.

on&off Campus

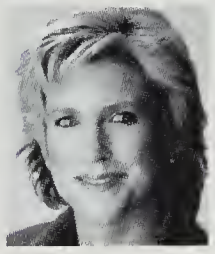
New Trustees



The Reverend Dr. Allen Brindisi, Class of 1971, pastor of Davidson College Presbyterian Church in Davidson, North Carolina, is an alumni/ae trustee.



Marty Carter, consultant to family-owned businesses and family foundations for Charles D. Haines, Inc. Shareholder, lives in Birmingham, Alabama.



Amy Woods Brinkley, chief risk officer at Bank of America and responsible for risk management throughout the company, lives in Charlotte, North Carolina.



Dr. William P. Robinson, who studied at PTS in 1975, is president of Whitworth College in Spokane, Washington.



Good exercise and a good cause brought people from the PTS and local communities out this spring for the Seminary's Hunger Run. Proceeds from the event went to TASK—The Trenton Area Soup Kitchen.

Faculty Changes

Frederick (Chip) W. Dobbs-Allsopp, formerly assistant professor of Old Testament, was promoted to the rank of associate professor with tenure, effective July 1 of this year.

George Lewis Parsenios has recently been appointed to the PTS faculty as assistant professor of New Testament, pending completion of his Ph.D. requirements from Yale University.

Faculty Accolades

Brian Blount was one of the conference preachers at the "Reclaiming the Text" conference in Montreat, North Carolina, in May.

James Charlesworth was awarded the Comenius Medal (named after 17th-century Czech theologian, philosopher, linguist, and educationalist John Amos Comenius) by the faculty of Charles University in Prague. It was given in recognition of Charlesworth's accomplishment in Qumran studies, life-of-Jesus investigation, and "last but not least, because of his solidarity with Czech biblical scholars during the communist time." He was also recently filmed by the CBS program *48 Hours* as he and a scientist dated the ink of a Dead Sea Scroll fragment.

Kenda Creasy Dean spoke on "Big Enough Questions" at Columbia Theological Seminary's annual colloquium in April. The colloquium focused on ministry with youth and young adults in the 21st century.

Abigail Rian Evans was inducted into the Cosmos Club in Washington, D.C. The club is "composed of individuals of distinct character and sociability who have done meritorious original work in science, literature, or the arts who are recognized as distinguished in a learned profession or in public service." Founded in 1878, the club includes among its members dozens of Nobel Prize, Pulitzer Prize, and Medal of Honor winners. Evans was also a panel participant at a conference titled "Addictions and Mental Health: Bridging the Gap," which was held at Robert Wood Johnson Medical School in Piscataway, New Jersey. She also gave the Nyvall Lectures, titled "Healthy Ministers: A Call for Clergy Health" and "Health Ministries: Renewing the Church's Role in Healthcare," at North Park Theological Seminary in Chicago, Illinois.

Beverly Gaventa received an honorary doctorate from Christian Theological Seminary in Indianapolis in May. She also gave the plenary address ("What Ever Happened to Those Prophesying Daughters?") at the annual meeting of the Southeastern Region of the Society of Biblical Literature in Atlanta in March. Readers may also have spotted Gaventa on a History Channel program on Mary that has become something of a classic.

Daniel Migliore spoke in March on the topic "Jesus Is Risen!: The Stories of the Resurrection in the Four Gospels and Their Message for Today" at the First Presbyterian Church of Allentown, Pennsylvania. Migliore also presented a workshop at "Reclaiming the Text," a May conference for preachers in Montreat, North Carolina.

Patrick Miller received a 2003 Lilly Faculty Fellowship grant to continue his work on the Ten Commandments as a framework for biblical ethics. He also delivered the Caldwell Lectures at Louisville Presbyterian Theological Seminary in March. He was a lecturer and preacher at the "Reclaiming the Text" conference in Montreat, North Carolina.

J.J.M. Roberts was featured as a scholar in a recently aired History Channel program titled *Egypt: Land of the Gods*.

Faculty Publications

Diogenes Allen wrote *Steps along the Way: A Spiritual Autobiography* (Church Publishing, 2002).

Brian Blount cowrote, with Walter Brueggemann and William Placher, *Struggling with Scripture* (Westminster/John Knox, 2002).

James Charlesworth was the principal editor of *The Dead Sea Scrolls: Pesharim, Other Commentaries, and Related Documents* (Westminster/John Knox, 2002). This is Volume 6B in the ongoing Dead Sea Scrolls series. Coeditors were Henry Rietz and Casey Elledge.

Kenda Creasy Dean contributed to *Wesleyan Tradition: A Paradigm for Renewal*, edited by Paul W. Chilcote (Abingdon, 2002).

F. W. "Chip" Dobbs-Allsopp wrote the volume on Lamentations in the Interpretation Commentary series (Westminster/John Knox, 2002).

Nancy Lammers Gross wrote *If You Cannot Preach Like Paul...* (Eerdmans, 2002).

Darrell L. Guder and Judith J. Guder translated *Karl Barth, The Theology of the Reformed Confessions* (Westminster/John Knox, 2002).

Hughes O. Old wrote *The Reading and Preaching of the Scriptures in the Worship of the Christian Church: The Age of the Reformation* (Eerdmans, 2002), Volume 4 in his ongoing work.

Max L. Stackhouse contributed to *Marriage, Health, and the Professions: If Marriage Is Good for You, What Does This Mean for Law, Medicine, Ministry, Therapy, and Business?* edited by John Wall et al. (Eerdmans, 2002).

on&off Campus

Ground Has Broken! PTS Builds New Multilevel Parking Garage

Construction for a new three-level parking garage has begun on the Seminary campus. Located off College Road, the parking garage will replace the parking lot behind Templeton Hall.

The addition of the garage will also allow the Seminary to remove parking from its central quadrangle area, making the quad more pedestrian friendly and safe. Parking spaces will increase from 138 open lot spaces to 286.

The garage should be completely excavated and footings should be in place when school resumes in the fall. Completion is anticipated in May or June 2003.



Photo: Loren Pankratz

Preparing the ground behind Templeton Hall

BGLASS Week 2002



Photo: Loren Pankratz

BGLASS forum participants

"There is one among us," declared the publicity for BGLASS Week 2002, a week in April of education and affirmation for the Seminary community regarding issues of sexual identity. Representatives of BGLASS (an organization serving the gay, lesbian, bisexual, transgendered, questioning, and supportive communities at PTS) explained that the slogan not only alluded to the statistic that one in ten people identifies as homosexual, but also to the common motivation for loving our neighbors—the idea that Jesus is always among us.

Forums filled the week: Monday, Professors Katharine Doob Sakenfeld and Nancy Duff addressed issues in the gay and lesbian church community; Tuesday, members of New York City's Presbyterian Welcome presented a regional response to Amendment A; and Thursday, the Reverend Karla Fleshman, a pastor from Media, Pennsylvania, spoke about her experiences as Columbia Theological Seminary's first "out" lesbian student.

More than 110 students, faculty, and staff gathered Wednesday on the chapel steps in matching t-shirts that read, "ordain." Pictures were taken, capturing on film those who stood up for gay ordination. "We were thrilled with the turn out," said BGLASS comoderator Shannon Abbott, then a middler. "It was great to see so many supportive people there."

Students and guests crowded in the Main Lounge Friday to hear the Reverend Dr. Mel White, author of *Stranger at the Gate: To Be Gay and Christian in America*, speak about his past as a ghostwriter for Billy Graham, Jerry Falwell, and Pat Robertson, and his present as an "out-of-the-closet" Christian working for justice and reconciliation within the church.

Friday night, White preached and PTS Professor Brian Blount served as celebrant at a community worship service, beginning to draw to a close a week that had opened with a vespers service Monday.

Activities culminated with Saturday's "'Out' and 'In' Ministry," a forum that allowed PTS gay and lesbian alums and others to share their stories with each other and current students. Then-middler Robert Ater, BGLASS comoderator, said, "It was wonderful to have this alumni/ae group back on campus. I was inspired by their stories and am grateful to know that there are many wonderful PTS alums out there, serving God in many ways, who also happen to identify as gay, lesbian, bisexual, or transgendered."

Upcoming Continuing Education Events

Monday, September 23
"The Christian Pilgrimage according to George Herbert"
Diogenes Allen, PTS's professor of philosophy emeritus, leader

Monday, September 30
"Hymning the World to God: New Questions about Music in Christian Worship"
Don Saliers, the William R. Cannon Distinguished Professor of Theology and Worship at Emory University, leader

Tuesday, October 1 and Wednesday, October 2
"Speaking the Poetic Word"
Charles L. Bartow, PTS's Egner Professor of Speech Communication in Ministry, leader

Wednesday, October 2 through Friday, October 4
"Spiritual Conflict in Film: From *Dracula* to *The Lord of the Rings*"
Paul Leggett, pastor of Grace Presbyterian Church in Montclair, New Jersey, leader

Thursday, October 17 and Friday, October 18
"The Current Shape of Preaching"
Eugene L. Lowry, the William K. McElvaney Professor of Preaching Emeritus at Saint Paul School of Theology in Kansas City, Missouri, and Barbara Kay Lundblad, the Joe R. Engle Associate Professor of Preaching at Union Theological Seminary in New York City, leaders

Monday, October 21
"The Household of God: Families and the New Testament"
Elizabeth Johnson, the J. Davison Philips Professor of New Testament at Columbia Theological Seminary in Decatur, Georgia, leader

Monday, October 28 and Tuesday, October 29
"Biblical Teaching for Missional Change"
Darrell L. Guder, PTS's Henry Winters Luce Professor of Missional and Ecumenical Theology, leader

Tuesday, October 29 through Thursday, October 31
"Caring for the Pastoral Caregiver"
Deborah van Deusen Hunsinger, PTS's associate professor of pastoral theology, leader

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Student Life

Come to Uganda!

PTS Student Drawn to Fragile Church in Africa

by Erika Marksbury



Photo: Loren Pankratz

"A God call"

Two Septembers ago, M.Div. senior Danny Thomas and his mother headed to a Virginia hospital near his hometown to visit his sister. On the way, they fought about what he increasingly felt to be a call to ministry in Africa. She protested, "Why do you have to go so far away?" But her heart wasn't really in her protest, and Thomas's wasn't in his defense, since neither thought the possibility was imminent.

Then a knock on his sister's hospital room door interrupted the first talk Thomas remembers his family ever having about spirituality. His sister's priest entered, accompanied by friends: an Anglican bishop from Uganda and the head of the Evangelical Lutheran Church in Uganda. Learning that Thomas was in seminary, the bishop exclaimed, "My brother, come to Uganda! There is work for you there." He handed Thomas contact information for the head of the Uganda United Methodist Church. Within two weeks, plans were set; Thomas took leave from his studies at PTS and headed to Africa in February 2001.

Admittedly "pretty pleased to be United Methodist," Thomas was stunned to learn that some in Uganda regard his denomination as a cult. Suspicion was raised when a prophetess, who leads a nonaffiliated congregation that meets in a formerly Methodist church, locked her congregation inside for two weeks of prayer and fasting (even though the ill congregant for whom they were holding the vigil died after the first week). On learning of this, town officials grew even more strict with indigenous churches, particularly because two months earlier (March 2000) in Kanungu, leaders of the Church for the Restoration of the Ten Commandments of God had torched their sanctuary, killing several hundred people trapped inside. When mass graves resulting from this group's earlier activity were discovered, the death toll topped 1,000. The Methodist's symbol—a cross with flames—was suddenly and ironically inappropriate; their place in the community became even more precarious.

Knowing that these and other events had negatively influenced some Ugandans' ideas about church, Thomas realized education was greatly needed among believers there.

"I set about training pastors and parishioners in the Methodist *Book of Discipline*," he says. "There are about 70 United Methodist pastors in Uganda—five are ordained, and of them, only one has completed theological education. It was scary for me to realize, 'I'm the second most trained person in the United Methodist Church in Uganda.'"

While Thomas spent much of his time working with churches, his official duties resembled a CPE placement. He visited and prayed with patients at a government hospital in Jinja and established a program to feed needy patients. The encouraging responses of a few patients convinced him, as the bishop in his sister's hospital room had promised, there is indeed work for him in Uganda.

One day as Thomas was making his usual rounds, he approached a room whose badly burned inhabitant looked like "a mass of flesh." Thomas's coworker whispered, "That one's a Muslim," steering Thomas away. "She's a child of God, and she's in pain," he responded, and went to her bedside. She was one of several wives of a Muslim man, and other cowives had thrown acid on her, burning her with their jealousy. As he prayed with her, Thomas didn't know whether the woman understood his words; her eyes were open because she had no eyelids. "But as I finished praying," he remembers, "I said, 'In the name of Jesus,' and she said 'Amina' (amen)."

The woman's recovery has been slow. Thomas met her in April and she was still hospitalized when he left Uganda in January 2002. As she began to regain strength and movement, doctors were especially concerned for her mouth. Thomas suggested she try singing. The following week, she was singing praise songs to other patients, testifying to Christ.

Thomas believes the churches of Uganda will one day overflow with people like her, who cannot keep their joy quiet, if only they have a place to gather and a way to restore their faith in the church. That's his mission now. After distractedly finishing his final semester at PTS and graduating this past May, he plans to return to Uganda. He's raising money for a project he will oversee when he arrives: roofing Spire Road Annex for the Blind, a school whose construction began several years ago but was interrupted when money ran out. Thomas will raise the needed funds for the roof and ask the school if, in exchange, the United Methodist church might worship there. He will also support the local pastor assigned to that church and facilitate training sessions for pastors throughout Uganda.

His plan is to stay six months, but he's open to God's adjusting that time frame. So is his mom. Their fighting has ceased; she now believes this is a "God call." ▮

Student Life



Photo: Erin Dunigan

A Clear Connection

M.Div. Senior Hears a Call to Be a Pastor

by Erika Marksbury





Gazing out the window, Jane Ward, a little embarrassed at her own excitement, says, "I look up at the trees when they don't have their leaves on them, and they remind me of the neuronal network. I still have a weakness for neuroscience, like when the Learning Channel airs specials…."

Not many of her fellow students share this passion, but the brain is full of connections. And connections make Ward, who will be a senior at PTS in the fall, smile.

She was frustrated with the community of Christian students she knew during her undergraduate work at Kenyon College in Ohio (where she originally went to study with an Alzheimer's researcher, before double majoring in psychology and economics), particularly because connecting with them was a struggle. "They were a very closed community," she remembers. After she found a way in, through a friend, other people began approaching her with similar frustrations about that community. They, too, wanted to be involved; they, too, felt unwelcome.

Talking with these people about her faith, which had always been private, surprised and overwhelmed Ward at first: "Suddenly God was calling me to speak. I felt like Jeremiah, when he says, 'If I say, "I will not mention him, or speak any more in his name," then within me there is something like a burning fire shut up in my bones; I cannot hold it in….'"

She had been meeting with counselors and social workers, asking them for career guidance as her college graduation drew near, but the combination of being vocal about her faith for the first time and desiring that everyone could be included in the Christian community changed her direction. She began, almost literally, chasing down pastors—laughing, she remembers approaching anyone in a clerical collar, be it on the street, in an airport, or around town. In six months, she had elicited the call stories of more than 40 pastors. When her mentor, the pastor of the church she attended while at Kenyon, heard what she'd been up to, he recommended seminary.

The day Ward was supposed to mail her application to PTS, her grandfather died. Ward held the papers in her hand at the funeral home a few days later, half-heartedly waiting for Federal Express to pick them up. She told her father, "I don't think I should do this. We need to concentrate on what's happening here." But despite her doubts, and with her father's reassurance, she reluctantly sent her application. It arrived in Princeton six days late; she was awarded a fellowship. Her aunt would later tell her that on her grandfather's deathbed, he (a Catholic!) said, "You make sure Jane becomes that pastor."

And as through one tragedy Ward was encouraged to come to Princeton, it was through another that her ministry has been tested. Her definition of pastoring, shaped by those who have pastored her, is "helping people connect with God, helping them know the presence of God in their lives." She was called to practice this recently as she and her field education church mourned the death of their pastor's wife, who had long fought cancer.

This time of collective sadness allowed Ward to give back some of the generous love the congregation has shown her since her field education placement began last fall. "I know there are some things that I'm not qualified to do yet," she says, "but this situation gave me the opportunity to be a pastor to the pastor, and to be a presence of love and care for a congregation that was unable to have their pastor with them, for good reason. I told them from the pulpit [the Sunday following the pastor's wife's death], 'I can't be the official pastor, but I can walk with you in your grief and point you to Christ, in whom there is the hope of the resurrection.'"

Ward wants more preparation before she becomes anyone's "official" pastor. She may pursue a master's degree in family therapy or earn her license as a counselor; she hopes gaining those practical skills will better equip her for Christian counseling both inside and outside the church. She says, "I think people forget that God wants to listen to them, because people don't really take the time to listen to each other, to be an enfleshment of Jesus for one another." And because people, namely her parents, grandparents, and brother, have been that for her throughout her life, she'd like to be that for others.

Not long after arriving on campus for last summer's Greek session, Ward met David Carlton, then an M.Div. senior. He first became her tennis doubles partner and later her fiancé. The two are excited about the call to ministry they feel together. "Our discussions are constantly about the church and how we would approach situations there," says Ward. "It's the most amazing gift to be able to share God's call."

Ward and Carlton share a desire "to be a part of that body of Christ that yearns to serve and love God and neighbor as faithfully as possible." They eagerly anticipate the day they will together share this call with a church. ▮



Pastoral Ministry
The First Office of the Church

Calvin called the pastoral ministry "the first office of the church," and preparation of women and men for the pastoral ministry is still at the center of the mission of Princeton Seminary.

This issue of *inSpire* looks at the pastoral ministry in several ways. The preaching task is considered in the reflections of two of PTS's newest professors, Dr. Sally Brown, who teaches preaching, and Dr. Nancy Lammers Gross, who teaches speech communication in ministry. Kent Annan explores the unique ministry of pastors who are called to start new churches in his article on new church development, and gives attention to the supposed shortage of pastors in the Presbyterian Church (USA).

Barbara Chaapel writes about what PTS alums and faculty who attended a preaching conference in Montreat believe it means to be a pastor today.

And look for Student Life stories about how two current students deepened their commitment to the pastoral ministry: one through a challenge to minister in Uganda, the other through conversations with her college pastor and in a field education internship.

Outstanding in the Field shares the story of David Norwood and the small congregation he pastors in Washington State that is made up of Native American locals, Hispanics and Filipino immigrant families, and Anglo professionals.

And PTS professor of ministry and evangelism Jack Stewart asks in End Things what he believes to be the key question for the church today: what is pastoral leadership?

The background shows the sanctuary of Madison Avenue Presbyterian Church in New York City. Pictured at the top (and also in the cover collage) are (left to right) Peachtree Presbyterian Church in Atlanta, GA; Kirkmichael Parish Church in Maybole, Ayrshire, Scotland; Lake Grove Presbyterian Church in Lake Oswego, OR; and Christ Presbyterian Church in Hamilton, NJ.



Preaching That Fosters "Ecclesial" Identity

by Sally A. Brown

Whatever our assessment of the musical merits of the hymn "I Come to the Garden Alone," it could be said to be the anthem of 21st-century Anglo-Protestant spirituality. Frankly, meeting Jesus in the garden alone can be attractive when coming to church means dealing with the annoying range of personalities, theological and political opinions, habits, and tastes that God has seen fit to call together as the church. (Although recent defenders of the hymn's theology point out that it is intended to evoke the resurrection appearance to Mary in the burial garden on Easter morning, the hymn's text omits Jesus' commissioning of Mary to go back to the *gathered community* of disciples to preach the good news, thus severing personal encounter with Jesus from its ecclesial context.)

It may be no accident that, in these recent decades marked by controversy in every major denomination, we have also seen Protestants turning in unprecedented numbers to spiritual training centers to learn classic individual spiritual practices of silence, contemplative prayer, *lectio divina*, and journaling. How quickly we forget that those who developed these disciplines assumed the backdrop of a life of *daily corporate worship*.

The people to whom we preach today are highly influenced by a culture of individualism. Shaped by the Enlightenment "turn to the self," as well as by American frontier revivalism, many understand Christian spirituality in fundamentally individualistic terms—as a matter between the self and God. By contrast, the Reformed tradition insists, distinctively *Christian* spirituality is irreducibly corporate and communal—in short, *ecclesial*—spirituality. (Such an understanding of Christian identity is already in place in many African American and Latino/a congregations in North America, where Christian spirituality has always been understood as fundamentally communal.) A major challenge for preachers today is to help those in our pews develop a genuinely ecclesial sense of Christian identity and spirituality.

How can preachers challenge tendencies, fostered by the culture at large, toward spiritual individualism that sees congregational worship and witness as voluntary and even optional? How can we develop a congregation's ecclesial sensibilities?

First, the preacher can cast an eye over recent sermons to see whether she or he has tended to choose stories and illustrations that reinforce individualistic images of Christian spirituality. Stories in a sermon work analogously with the dynamics of the biblical text, grabbing the listener by the imagination so that the *pro me* of the gospel is heard. But if most stories focus on *individual* experience (as does much of the material traded on preachers' lectionary web sites these days), the cultural bias toward individualistic spirituality is reinforced.

Preachers can expand their storytelling repertoire to include stories of the church—the *community* bearing witness, the *church* challenged and transformed. Congregations need to hear the story of the church through history and around the world, as well as the congregation's own story, or that of a sister congregation across town.

A second strategy for developing ecclesial consciousness in the pews is by reviving the practice of *mystagogical catechesis,* or preaching on the sacraments. Such instruction was normative in the ancient church in the Paschal season when it was urgently important to instruct Easter baptisands in their new ecclesial identity. Baptism and the Lord's Supper, understood rightly, signify that those in the pews with us are actually *indispensable* to our Christian formation.

Of course, first we may have to cut our way through a thicket of false assumptions about the meaning of the sacraments. Baptism is too often understood as a punctiliar act in which the taint of original sin is expunged and individuals are branded, so to speak, so as to be sorted into the right pile at their demise, rather than as an act that roots us in the life of the *ecclesia* through identification with Christ's death and rising, and commissions us to ministry. The Lord's Supper, for many, is still a private penitential transaction between oneself and one's God, rather than participation in the eschatological community inaugurated in Jesus Christ. Reclaiming the corporate dimensions of these signs and promises breaks open their socially transformative potential.

Admittedly, preaching on the sacraments is bound to be less compelling if these rites are only a peripheral part of congregational experience. With interrupted worship attendance patterns more the norm than the exception these days, quarterly celebrations of the Lord's Supper or occasional baptisms are often as not missed, making them a footnote to Christian experience, rather than the font of Christian identity and ecclesial consciousness. The sacraments remind us, especially in contentious times, that finally we are the church with and for each other not by mutual contract, but by virtue of a divine act and promise.

Some observers note that the as-you-like-it spirituality of the 1990s has left many adrift, searching for ritual and community. Congregations with a strong sense of ecclesial identity will be living signs of God's redemptive work and profoundly good news to this generation of seekers. ∎

Sally A. Brown both earned her Ph.D. from and became assistant professor of preaching and worship at Princeton Seminary in 2001. An ordained Presbyterian minister, she taught preaching and worship at Lancaster Theological Seminary, where she was also dean of the chapel, before joining the Princeton faculty.

Giving Voice to the Gospel

An Interview with PTS Speech Communication Professor Nancy Lammers Gross



Photo: Erin Dunigan

When did you first become intrigued by public speaking of the gospel?

As a child I enjoyed reading aloud, but I was never interested in public speaking *per se.* It was during 8th grade (around 13-years-old) that I was thoroughly taken by the gospel through the preaching of the Word. I found the good news of Jesus Christ—and the way it made sense of my world—so important that I couldn't imagine focusing my life on anything else that would be remotely as significant. About this time I also saw the movie *A Man Called Peter* and read the book *Christy*, written by Catherine Marshall, Peter Marshall's widow. This led me to the collection of Peter Marshall's sermons, *Mr. Jones, Meet the Master.* Marshall, a prominent Presbyterian minister in the mid-twentieth century who became chaplain to the U.S. Senate, formatted his sermons on the page the way we recommend in our speech communication work here at Princeton, and I found when I read his sermons they leapt off the page. I couldn't help but hear them when I read them. I used to sneak the book to my junior high school and preach the sermons aloud to the open playing fields. Of course, in the late '60s, girls had virtually no women pastoral ministry role models in the church. So this was rather unusual, I should think. I didn't have sermons of my own to preach, so I got my first taste of hearing my own physical preaching voice by preaching Peter Marshall's sermons. Not an altogether bad way to start!

What do you most enjoy about teaching speech?

I love watching students discover their own voices. It's a joy to see them make the connection between their passion—the heart of their calls to ministry—and their public presence and physical voice. Watching September timidity gain mid-year skills and turn to April conviction is a large part of what keeps speech professors coming back every year to do this job. This is not the work I set out to do when I was ordained, but I certainly feel I am fulfilling my call to ministry when I am doing this work.

What (if anything) is unique about speech communication for women?

Women typically have special issues in coming to terms with their physical bodies and voices. The voice is a full body instrument, not just a larynx. Many women cannot embrace their bodies as good. Some other women can embrace their own bodies as good, but their subcultures suggest that *the good woman's* body is not allowed to speak in public. So it is the body itself that is incoherent with the call to preach or lead public worship. I have found in both my preaching and speech classes that many women apologize with their voices when they preach. The written sermon may be a beautiful piece, full of strength and conviction, but the delivery is often meek and apologetic. The challenge for the women is literally to find, to develop, to embody the public dimension of their voices. A woman should not be encouraged to "preach like a man," but to embody the unique voice given her by God.

Should laypeople be part of a congregation's worship leadership? And should there be any training involved?

I wholeheartedly affirm the trend toward lay leadership in worship. It doesn't simply "send the right message" about the ministry of the whole people; it actually embodies the priesthood of all believers. In the Presbyterian and Reformed traditions, worship leadership is not a sacerdotal function. It ought to belong to the whole people, and the whole people ought to have a voice. Why then don't we train our congregations in this ministry so that it can be done well? I have been to churches with well-prepared and synchronized clergy leadership and professional quality choirs that then dismiss the Scripture reading as a nod to congregational involvement by having entirely untrained and unprepared people read the word of God. Training and enabling so-inclined members of our congregations to lead in corporate worship liturgies—prayers and Scripture readings—is no less important than preparing our ordained leadership.

"By whose authority do you speak?" has been asked before. How can a pastor answer that as he or she stands in the pulpit on Sunday morning when the culture is saturated by uncertainty and cynicism?

If we are to believe that modernity is dead—and not everyone thinks it is—and that we live in a time of postmodern realities, then our preaching today cannot rely on former assumptions. Tried and true answers and formulations ring empty. People neither automatically invest the church with authority nor rely upon its wisdom to see them through these confusing days. Laying claim to the promises of God is where the power and the authority of the pulpit is still to be found. The word of God does not go out and come back empty (Isaiah 55:11). Everyone of God's promises is "yes!" in Christ Jesus (II Cor. 1:20). ∎

Nancy Lammers Gross was appointed associate professor of speech communication in ministry in July 2001. She earned her Ph.D. from Princeton Seminary in 1992 and previously taught at Eastern Baptist Theological Seminary in Philadelphia. She is an ordained Presbyterian minister.

When Your Calling Is Pastor

PTS Faculty and Alums Gather at Montreat, Reflect on the Pastorate



Photo: Krystin Granberg

Some of the PTS alums and faculty who attended the Montreat preaching conference in May pose for the camera. Where were the rest of you? Perhaps taking a coffee break, browsing in the bookstore, or hiking up Lookout Mountain?

by Barbara A. Chaapel

"*There* are moments when I stand in the pulpit in awe and all the church triumphant is singing around me," says Ben Daniel about what it is like to be a pastor. "And there are other moments when I want to crawl into the fetal position."

Daniel, a 1993 graduate of Princeton Seminary and pastor of Foothill Presbyterian Church in San Jose, California, was one of 400 pastors who attended a May conference at Montreat Conference Center in North Carolina titled "Reclaiming the Text: Recovering the Language of Lament" that focused on preaching from the lament literature of the Bible.

The restful, lush mountains of western North Carolina enfold the tiny town of Montreat and the Presbyterian Church (USA)'s retreat center there. This picturesque locale provided an oasis for nearly 70 PTS alums to hear top-notch biblical scholars and preachers (among them PTS professors Brian Blount, Pat Miller, and Dan Migliore) talk about biblical lament and how it relates to the life of the pastor and the church. Daniel, who says he first felt the call to pastoral ministry at age 9, preached his first sermon at age 12, and "set my hand to the plow and did not look back until I became a pastor," thinks the serious theological thinking the conference encouraged is just what the church needs.

"My congregation expects me to be theologically thoughtful," he says. "Not theologically correct, but theologically thoughtful. They don't want easy answers, or to have their intelligence insulted."

Pat Miller agrees. "The work of a pastor is still to be the resident theologian in the congregation; to speak about and help people deal with matters of faith," he says. He believes that preaching and teaching bring pastor and congregation together, and he urges pastors to do more teaching, and more theological preaching that helps people understand Christian doctrines. "Laypeople are more ready for critical, theological reflection on the Bible, even things like the source theory of the Pentateuch, than most pastors give them credit for."

Lois Ann Wolff (Class of 1985), interim pastor of the First Presbyterian Church in Hudson Falls, New York, until the end of June and now interim pastor of New Covenant Presbyterian Church in Albany, thinks that biblical studies is essential for the preacher. She is grateful to PTS for giving her this grounding. "Grounding in the biblical tradition and in Reformed theology is extremely important in the local parish. Without it, I would become a Hallmark-card preacher."

However, she believes that future pastors also need to understand how systems work and change. They should be versed in interpersonal relationships, finances and budget, and, most of all, leadership. "Our churches and our pastors are graying, and our faith is tied up with what we learned as children," she says. "But I tell my people, 'This is not the church you grew up in.'"

Wolff's presbytery colleague and seminary friend Barbara Lucia, Class of 1984 and pastor of neighboring West Charlton Presbyterian Church, attended the conference with Wolff. Lucia puts understanding change at the top of her list of what pastors need to know. "The culture is changing, and we pastors need to help people make changes, not be afraid of change," she says. "But too often the church is very busy doing just what it's always done. At our church's turkey suppers, every year the women stand in exactly the same place in the kitchen as they have always stood; if you're new and don't know where to stand, you can't participate.

"Pastors need administrative skills and conflict management skills, and PTS didn't do a very good job of teaching me these. I guess I'm talking about how to be a leader," she says.

Both Pat Miller and Brian Blount teach their introductory Bible courses (OT01 and NT01) with a view toward the leadership roles their students will assume as pastors. "I always approach the class before me as future pastors," says Miller, "and I believe my teaching should address them in preparation for that role. I try to help them see beyond the words of the text to *how* the words of the text construct faith."

Conference participants had no doubt that Blount understood the role of the pastor as leader when he stood before them as the

preacher in worship. His tangy words laid bare both the text and the hearer's soul. Preaching from Mark 10, a story of Peter questioning Jesus about the sacrifices of discipleship, Blount distinguished between lament, which fills the pages of Scripture with real human anguish and anger in human conversation with God, and mere complaint or whining.

"If you're singing the blues because the capital campaign didn't make its goal last year, when a huge proportion of the people on earth can't scrape together enough pennies to feed their children, then you're whining," he said. "If you stand up on your soapbox in the midst of global poverty, famine, and starvation and rail against heaven about how high your property taxes are in your paved-road, somebody-picks-up-your-trash-every-Tuesday, police-protected, electricity-supplied, cable- and satellite-networked, Internet-connected, municipally bonded existence, I don't care what tax bracket Uncle Sam has got you in, you, baby, are whining."



Photo: Krystin Granberg

Pat Miller shares an informal moment with a conference participant. He and his wife, Mary Ann, graciously hosted PTS alums one evening in their Montreat home.

Blount is not just a scholar preaching to pastors. He's been where pastors are. Just after graduation from Princeton Seminary as a 25-year-old, though not Presbyterian himself, he was working part time with the youth at a Presbyterian church in Virginia. A member became ill and was hospitalized. It was summer, and no one could visit. So Blount went by to sit at the hospital bed, to talk, and to pray. "Out of that interaction by the hospital bed, they invited me to be their pastor, and I decided to become a Presbyterian," he says. He went on to pastor the church for six years before pursuing Ph.D. study.

"You can be prophetic if you pay attention to pastoral care," he says. "When you're coming out of love, people can hear your prophecy."

Loving a congregation has been the first priority for George Rolling (Class of 1973) throughout his 29 years of ministry in three churches. "I love people—serving them, challenging them," he says. "The Golden Rule is a pretty good formula for success in pastoral ministry. People are hungry for being loved, and in the stressful nature of our culture, the Golden Rule goes a long way in the church's life toward making peace and having a responsive congregation. It takes about 3-to-5 years—and a lot of patience—to establish trust; but if they can trust that you love them, all else in your ministry flows from that."

Rolling, a marathon runner who ran his first Boston Marathon while in seminary, believes in long pastorates. (He pastored a yoked church in Ohio for 11-1/2 years, was an associate pastor in North Carolina for 15-1/2 years, and has been pastor of Watauga Avenue Presbyterian Church in Johnson City, Tennessee, for two years and hopes to stay there until he retires.) Years together between pastor and congregation, he believes, create a community in which people can hear what is preached, can lament together, and can celebrate together. Like Blount, he believes people can struggle with the text honestly when there is an "unadorned, authentic rendering of Scripture in preaching and study," which Rolling found modeled at the conference in Phyllis Trible's [Trible is an Old Testament scholar on the faculty of Wake Forest University Divinity School] honest exegesis of Hagar's story in Genesis and in Ellen Davis's [Davis is an Old Testament professor at Duke University Divinity School] reading of the psalms as Hebrew poetry.



Photo: Krystin Granberg

George Rolling believes churches and pastors must both lament and celebrate together.

Rolling chose to attend the Montreat conference in part because of its theme. "I've had plenty of hard times, time for lament, and I know that every member of my congregation has, too. This conference has helped me understand that grief, struggle, and pain are as real for a pastor as for anyone else." He has also found unexpected support from the retired pastors of his presbytery. "They have gifts to give, encouragement to offer. They understand pastoral ministry because they have been there."

Ben Daniel, too, is honest about the struggles of being a pastor. "It takes energy and work to care for yourself at the end of the day," he says. "I don't have thick enough skin sometimes. It's hard being criticized by some congregants, and then loving 'the criticizers.' I've learned to visualize their faces when I pray the Lord's Prayer when I get to the line 'Forgive us our debts as we forgive our debtors.'"

He recalls having read that 70 percent of Presbyterian ministers don't have close friends, and works hard to be in the other 30 percent. He is part of a "strong and faithful pastoral support group led by an elder," and grateful for a strong marriage ("We work at it") to his wife, Ann, who "supports what she knows makes life good for me, things like urging me to write, which I love to do, and protecting my day off." He gets another kind of support from his mother, an active church member in another congregation. "I sometimes call my mother, who can complain to me about her pastor, and I can complain to her about my 'church ladies.'"

And while many pastors use the language of "complaint," Dan Migliore, who led a workshop titled "The Prayer of Lament in Christian Theology" at the conference, believes it is often "lament" that they mean. "There is a great surge of spiritualities in our culture," he says, "and pastors want to speak to that hunger. Yet at the same

time they know that many of our 'spiritualities' are superficial: spiritualities of success-oriented, get-ahead, feel-good religion." Migliore believes this divide causes anger and anguish for pastors as they seek to be honest with their congregants. The theme of lament touches this. The absence and silence of God at the core of lament has real pastoral significance.

Migliore believes that pastors must help church members to be honest in their prayer lives, both in private prayer and in corporate worship. Such honesty includes lament. "The events of 9/11 have made an impact on us all, made us more aware of the dark side," he says. "A pastor must be prepared to help people lament in this context. We need to recover lament in worship, because a recovery of lament is linked to a recovery of hope. People must be allowed to tell the truth about their experiences of abuse, neglect, loss, mistreatment. In the face of suffering, we can look to what God has done, to moments of grace in the preached word and the sacraments."



Photo: Krystin Granberg

Paul Huh is the only Korean American serving an Anglo congregation in Newark Presbytery.

Paul Huh, PTS Class of 1991 and pastor of Bethany Presbyterian Church in Bloomfield, New Jersey, thinks the most important thing a pastor and a congregation can do is to attend to spiritual renewal in worship and prayer. Pursuing his Ph.D. in liturgical studies at Drew Theological School while pastoring at Bethany, Huh says that daily, communal, and family-oriented prayer, such as is practiced in his native Korea, is essential to such renewal. "It's important for the worshiping community to feel the rhythms of spiritual life under a pastor's own personal renewal and prayer," he says. "We must have healthy pastors to have healthy churches.

"Both at Drew and at Bethany, I teach the form and the freedom of worship," he says. "Teaching form is pretty easy; teaching freedom is harder. You have to develop imagination, and be willing to make mistakes together as a community."

Huh's community is a unique one. He is the only Korean American to serve an Anglo congregation in Newark Presbytery. That church also is home to a "nesting" Korean congregation within its walls and to an independent Filipino congregation. The three worship together as often as possible, always on liturgical holidays, in both English and Korean. "We have learned that when two or three are gathered, or when two or three cultures come together to pray, a deep, covenantal bond is formed," he says. "When you worship crossculturally, you learn that there are many rooms to worship in. You learn to wait for one another, to respect one another's styles of worship, to experience silence together, to breathe and pray together."

Huh, who spontaneously played his cello at two of the Montreat worship services, is also a church musician. "I was not happy with just words," he says. "I wanted harmony and music."



Photo: Krystin Granberg

Ben Daniel takes renewal time to make clay pots on the wheel in Montreat's pottery shed.

His musicianship has given a gift to other pastors. He just completed editing the "most multicultural hymnal produced in the world so far": the bilingual Korean American *Come Let Us Worship: Korean American Hymnal and Worship Resource* (Westminster John Knox Press). He hopes that its traditional Korean hymns, traditional Anglo hymns, praise songs, and services for the Lord's Day, baptism, and the Eucharist will provide pastors with new voices and texts to reflect emerging cultural diversities in the church.

Conference participants and leaders agreed that diversity is clearly one of the realities that makes the church today a community where both lament and hope are valid. Lament because diversity still divides; hope because Christ proclaims a world where all are respected and all are one. Diversities of age, ethnic background, race, theology, size of congregation, language, and worship style are just a few of the challenges for pastors. But Brian Blount captivated participants when he brought a "light touch" to the diversity theme.

"Old Testament and New Testament people are like cat and dog people," he said one morning before he began to preach, aiming his gaze playfully at Miller. "They both love animals, but that's where it stops. Like cats, Old Testament scholars are kind of sneaky; they can pounce on you in an instant and claw you up! They act superior and rub all up against you to get what they want. On the other hand, New Testament scholars [that would include Bount!] are like dogs. They are up-front and loyal; faithfully they fetch your slippers and ask for your love and attention. They live by grace! Even their languages are different: Greek is straightforward, like a dog. You just read it! But you have to 'experience' Hebrew, like you do a cat."

A bit more seriously, Blount took the metaphor further. "The disciples created the church. They carved out a piece of the future and gave it a name: church. Then, if you are a pastor, God dropped you into a pack of unpredictable Christians, a pack full of cat people."

Ben Daniel was happy to claim the role of dog for the pastor. He imagines the pastor as the sheepdog, herding the sheep. "Pastors organize and care for people, and that can be a positive image when herding is done right," he says. "But shepherds will tell you that if the sheepdog nips at the sheep too much, he is a bad sheepdog. And the sheep are not the only ones who need attention. Dogs need lots of affirmation; so do pastors. Most important, the sheepdog always has an eye on the master, the Good Shepherd."

Not a bad description of a calling that can take you all the way from the fetal position to the church triumphant! ▮

Ex Nihilo

Starting a New Church





Top: The Crossroads Presbyterian Church quilt
Bottom: Sheryl and Scott Kinder-Pyle

by Kent Annan

It's Palm Sunday, and on the way to the elementary school gymnasium where the six-year-old Crossroads Presbyterian Church meets, one passes developments of big, new houses that seemingly dropped from the sky. In the neighborhoods around Royersford, Pennsylvania, trees are still just twigs, and construction has brought the red dirt to the surface. A Giant Food/Pharmacy announces "Grand Opening" with a massive banner swaying in the wind; next to it are a dry cleaners and a Blockbuster video, both advertising opening deals. A few miles down the road a McDonalds is under construction—all wood beams, and not a single hamburger yet served.

One element of Crossroads's logo is a tableau of housing development roofs. This image of roofs mirrors the surrounding landscape. And what might look to some like a great place to find a new home and to others like an unfortunate case of suburban sprawl is, to Crossroads and other congregations like it, indication of soil fertile for a new church.

A table in the school lobby welcomes people with a "Crossroads First Service" scrapbook (October 13, 1996) that includes photos, press clippings, and newspaper advertisements—as well as brochures about church and presbytery activities. New church developments (the term used by the Presbyterian Church (USA) for church start-ups) seem to hold their own stories especially dear—as a sign, no doubt, that just as God has raised something out of nothing, so God will continue to be present through the precarious early stages of growth.

In the gym, people are standing as they sing choruses projected onto a large screen that hangs down in front of the dark red curtain on the gym stage, where during the week kids probably practice for musicals like *Annie.*

Two basketball hoops have been cranked up and stretch out like mechanical arms 20 feet over the congregation. Block letter signs on the left wall say things like EXERCISE DAILY, next to cheerful penguins. On the right wall, a stalk of broccoli extols, "Play Safely." On the back wall is temporarily hung a quilt with the words "Come Meet Christ at the Crossroads" over a scene of new houses, a lake, hills, and trees. Two intersecting roads are superimposed, suggesting a cross.

Two Peavey speakers on four-foot stands are on either side of the gym. Up front is a small, plywood podium on wheels and a small table with a white tablecloth and a 20-inch-high wood cross on it. To the right stands a five-person band. Under the plastic folding chairs that serve as pews run painted basketball court lines.

Leading the service are Sheryl and Scott Kinder-Pyle, a clergy couple who fell in love at Princeton Seminary and graduated in 1988. The local presbytery called them in 1995 to serve as coorganizing pastors; they began in January 1996. The first service—after an exciting but lonely gestation period—was nine months later.

The Kinder-Pyles love the adventure and risk of starting a church. "Some days it feels too risky," says Scott, "but we get to meet people who are intimidated by the idea of church, and then tell them we worship in a school gymnasium. Then we say that for us the faith relationship with Jesus is what's crucial. We want to start a community around the narrative of the life, death, and resurrection of Jesus—which is exciting. Most of the

people here were baptized and then grew estranged from the church. Now they're exploring their faith again."

At a meeting in 1996, in the early planning stages, the Kinder-Pyles were explaining their vision of a Presbyterian church that was somewhere between traditional and contemporary, liturgical and spontaneous, formal and informal. They wanted a place where the secular and the sacred met. Scott remembers, "Then a 25-year-old guy said, 'I would come to that kind of crossroads church.' We thought that was a powerful image for what we wanted to be."

The road ahead is leading to a new building on property the church owns a few miles away.

During the Palm Sunday service, an announcement is made inviting everybody to come and bring their friends and neighbors to an Easter Saturday egg hunt and then an Easter morning sunrise service—both to be held on the future church site. (Holding these types of events on the "future site" seems a fairly common way for new church developments to lift up their visions, which often call for enthusiastic outreach, continuous growth, and generous financial contributions.)

The egg hunt exemplifies the Kinder-Pyles' ministry philosophy, which is not uncommon among new church developments (or, necessarily, other established churches.)

"My first reaction to the idea," says Sheryl, "was, 'No way! We're not about bunnies and Easter eggs.' But then we realized it was a great, nonthreatening way to let people invite their friends and neighbors to the future site. We'll tell a brief version of the Easter story and invite them all back to the site for Easter sunrise, as well as to the Easter service at the school. So it's great!"

From Nothing to Something

"From the perspective of the theology of mission," says Darrell Guder, Princeton Seminary's professor of missional and ecumenical theology, "the basic reason to start a new congregation is to continue the apostolic witness to the gospel, which has been the church's purpose since Pentecost. No one method results in a new missionary congregation, since it is always the work of God's Spirit. But in every process, there is the discernment on the part of one or more Christians that a community should be formed in a particular place to 'lead its life worthy of the calling with which it is called' (Ephesians 4:1) and to 'be Christ's witnesses' (Acts 1:8)."

Stan Wood (Class of 1970), director of the Center for New Church Development at Columbia Theological Seminary, who also has eight years experience as a new church development pastor, has analyzed the way the Spirit tends to work. In his forthcoming publication *New Church Development Guide: A Vision-Based Strategy for Developing New Church Developments,* Wood analyzes four basic models for starting new churches: research, program, leadership, and redevelopment.



Future site of Crossroads Presbyterian Church

Research models begin with a presbytery-wide investigation (of, for example, a new community or a minority group), which then moves forward if the demographics, etc., show that starting a new church is viable. Program models grow through ministry to an unchurched people, for example through evangelistic Bible studies, social justice activism, 12-step programs, and worship services. Leadership models are based around the work of an evangelist, tentmaker, or lay preaching mission and are most often used when there is no existing membership base to begin with. Redevelopment models take place through consultation with existing Presbyterian churches. One example of this would be when a church is reborn through starting a new church alongside an existing church.


Brian Clark, a new church development pastor in Virginia

Crossroads fits into the research model, but Scott Kinder-Pyle is quick to point out that starting a new church is not primarily about models or demographics. "My mantra," he says, "has been that we are not a museum for Presbyterian lore. Nor are we marketers, selling the gospel at bargain prices with slick advertising campaigns. Crossroads isn't just here, in the suburbs, for demographic reasons. We are here to speak an odd, transforming story to a population of men, women, and children who are determined to file us away as another religion—or another coupon in the mail."

The last five years have seen an average of 37 new church developments per year in the Presbyterian Church (USA). Many of these are among racial/ethnic minorities (for example, Pakistani, Ghanaian, and Korean)—which was evident at the conference held by the denomination last July for new church development pastors and spouses. Sixty-five percent of attendees represented racial/ethnic minorities, mostly new immigrant groups. Less than 10 percent of new church developments (as of four years ago) had more than 125 members—though membership numbers ranged from 20 to 700.

And starting a church, of course, isn't free. Money comes from donations and from the presbytery, the synod, and/or the denomination. The denomination's sample budget predicts that the first two years—including office and worship space rental, advertising, office supplies, equipment, support staff, insurance, and so on—will cost approximately $50,000 per year, plus pastor's compensation, though each case is unique. As an associate pastor is added and a building fund is started, costs increase substantially.

Through the process, the denomination's Evangelism and Church Development Office

helps new church developments by consulting with synods and presbyteries; by providing leadership and planning for workshops and training events; by organizing a national new church development pastor and spouse conference; and by identifying and developing resources.

Though the models capture the way things tend to go and budgets are necessary for each new church to get off the ground, the story of each new beginning is different.

"Like the individual response to the invitation to follow Christ," says Guder, "the response of a community to Christ's call is always the consequence of God's Spirit working in many mysterious ways to bring people to faith and to each other in worshiping communities."

One such place where the Spirit has brought people together in surprising and sudden ways is at Riverside Presbyterian Church in Sterling, Virginia.

A Riverside Birth

After graduating from Princeton Seminary in 1985, Brian Clark took a pastorate at Sligo Presbyterian Church, in Sligo, a small, rural town in western Pennsylvania. This was a redevelopment project, and Clark enjoyed a 12-year ministry that saw the church become younger and the youth programs take off.

"But I knew even in seminary that my calling was to new church development," he says. "It's just that I wasn't ready right away. Everything in Sligo was great, but I felt God was leading me toward something new."

Then came the opportunity backed by the General Assembly and the local presbytery to start Riverside Presbyterian Church in Sterling, Virginia. So in January 1997, Clark, his wife, and their three children moved to Virginia.

With a pastor, financial backing, and denominational support, all the recipe needed was one vital ingredient: people.

"Two couples active in another church in the area were interested in helping us to start," he says. "Then I looked at my kids and said, 'You're the youth group.'

"We decided to start a Bible study. Twelve people came, and none of them had ever worshiped in a church regularly before."

As a next step, Clark decided to ask other churches to "lend" some of their members for one Sunday so he could start with a decent-sized worship service. The churches agreed, and Clark planned the first Sunday service for March 1997 in a meeting hall in his apartment building.

"The first Sunday," he says, "I was hoping for 30 people. Two hundred and fifty showed up. About 100 of them said that they were not worshipping anywhere at the time—and that they were interested in coming the next Sunday. At the end of the service I said, 'Alright, I'll let you know sometime later this week where to come next Sunday, because this place in my apartment building obviously won't work.'"

The next Sunday, 100 people arrived at an elementary school, where they still meet. (They now use every hallway and alcove for

Where Have All the Pastors Gone?

by Kent Annan

Presbyterian Church (USA) pastors aren't yet the subject of multimillion-dollar bidding wars like, say, a star centerfielder. But there is a decreased supply, and, thus, an increased demand. Yes, there are fewer pastors in the denomination now than there were 10 years ago. But it's not just that there are fewer pastors available. It's also that most pastors don't want to play for the Montreal Expos—that is, small churches.

The Reverend Marcia Clark Myers (Class of 1979), associate director of churchwide personnel services for the Presbyterian Church (USA), is quoted on the denomination's web site as saying, "There is not a shortage of ministers in the Presbyterian Church." She says there are 14,000 active ministers of word and sacrament. The problem is ministers aren't going to smaller congregations. More than 3,000 of the denomination's 3,897 congregations currently without installed pastors have 100 members or less.

No matter the cause, having almost 4,000 churches without pastors requires some correction.

Myers suggests the denomination should work to create a more positive climate for pastoral ministry, encourage ministers to be open to a call to pastoral ministry, and employ creativity to see that churches are served appropriately.

The result of the denomination's unfortunate problem has been somewhat positive for candidates for the pastorate. Dean Foose, Princeton Seminary's director of alumni/ae relations and senior placement, says the market turned in favor of pastors in about 1996.

The result, for many, has been abbreviated job searches and higher salaries.

Pastors now tend to have a short wait for a call after they have gone through the approval process and circulated their Personal Information Forms (PIFs). Unless holding out for, as an example, a specific geographical location, finding a church now tends to take two to four months.

In 2000, some Presbyterian churches started raising their compensation packages. The range between the lowest and highest paying churches used to be about $10,000, but as churches have sought to make themselves more attractive to candidates, the range has grown to about $20,000, mostly in housing allowances to make up for cost of living differences.

"My spin on this," says Foose, "is that the fact that fewer people are preparing for pastoral ministry is not a negative thing. We happen to have hit a shortage of pastors for mainline churches, but there's a certain cyclical nature to this. The '50s, for example, were a heyday. About 80 percent of Princeton students were preparing for pastoral ministry then. About 60 percent go into pastoral ministry now."

So where do Princeton alums go after graduation if they don't all head to churches?

Of the 162 M.Div. graduates in the Seminary's Class of 2000, 12 became pastors; 45 became associate pastors; 16 were in pursuit of a call; 6 became missionaries, chaplains, or joined specialized ministries; 37 went on to various graduate programs and seminaries for Ph.D.s, Th.M.s, L.L.D.s, etc. (and at least four of those have since taken calls in churches); 4 went into Christian education; 7 took internships; and 7 went into non-ministry work. Another 28 were not reported.

"PTS," says Foose, "was founded to prepare men—and now women—for pastoral ministry. Now it prepares people to think theologically about life and the world. It prepares them for all kinds of ministry. And the centerpiece continues to be pastoral ministry." ▮

Snapshot of Presbyterian Pastors

- 11.5% of pastors are under age 40
- 50% of pastoral candidates are under age 40
- From 1994 to 1999 there was an increase of 319 clergywomen serving congregations as pastors and associate pastors. During the same period, there was a decrease of 993 clergymen serving congregations as pastors and associate pastors.
- 54% of pastoral candidates are women
- 18% of pastoral candidates are racial-ethic

Christian education; the cafeteria houses children's Sunday school; and the main lobby is transformed into a nursery.) Clark quickly hired a youth director and a music director.

"We're in a predominately unchurched area," he says. "In a study, .01 percent said they would be interested in a Presbyterian church in the area. However, it was important to the unchurched that we were Presbyterian, because it showed we weren't a cult."

The church now averages an attendance of more than 400 at their Saturday night and Sunday morning services. From the beginning, the population has been mostly young families. These days there are about 20 infants in worship and another 20 in the nursery. Clark says young families immediately feel welcomed when they walk into the worship space and "see a line of strollers in the back." The church is near the headquarters of AOL. Many in the congregation work at places like this—as well as for government contractors, the CIA, and environmental firms. The congregation is ethnically diverse, and people tend to be highly educated.

So why do all these families who weren't attending church suddenly show up at Riverside?

"At the heart of it, I think we're attractive to new families because God shows up, and people know it," Clark says. "We wish we knew exactly what it was, but I really think that's what it is. And you can't teach that. There's no formula for splitting the Red Sea; God splits it and you just walk through."

The church emphasizes "connection," he explains, "because we're so unconnected here. This community didn't exist 10 years ago. Nobody has roots. We're a place where everybody is new. Time and again, I hear people say things like: 'I felt like I needed to meet some people, but then I came here and found that I needed to meet God.' Or they say: 'I came thinking my kids needed something, but….'"

Worship services are eclectic—with a 40-person wind symphony as well as two rock bands. "Our philosophy is that we're not going to let the music wars split us up," says Clark. "We're the family of God. Like a family driving in a minivan, we take turns listening to different music."

Preaching has also had to adjust to what the church family wants. "My preaching has changed drastically," he says. "I don't use PowerPoint now, because people in our area are PowerPointed to death all week."

But people do like creativity. On Palm Sunday, everybody marched behind a donkey to the church's nearby property, where they plan to eventually build their own building (no date set yet: "We're concentrating on ministry first; the facility will come"). For Christmas Eve they built a miniature Bethlehem village outside, where 1,200 came to worship. They've also done a reenactment of the feeding of the 5,000—with chocolate donuts. "People were surprised and excited," says Clark. "It must have been something like how the actual crowd reacted."

Clark grins when asked for an example of why he so enjoys working in a new church development: "There are so many!" he says.

"One night in February 1997 we did a sort of exploratory Sunday night worship service. The week before the service, I got a call from a young woman asking if it was okay if she and her husband visited us. 'I'm Japanese,' she said. 'My husband grew up in Florida, and he's African American.' Then after a long pause she asked, 'Is that a problem?' I said, 'Of course not!'"

"So they came and loved it. She's a medical doctor and an amazing soloist. He's an engineer. She had been part of a Presbyterian church in the South. The pastor, 15 years ago, had said after she was married, 'Why don't you come to the church for a while by yourself, then later bring your husband.' They hadn't been to church since. The advantage of our church is that as a start-up, it was a chance for a new beginning for them. They've been involved ever since."

Stories like these, as well as his belief about what's best for a young church, are why Clark says, "Ministry in this church is a very long-term commitment for me. I think this will be longer than my first commitment [of 12 years]. The need for consistent pastoral leadership is important, as long as I can continue to grow and adapt with this congregation."

So what's his key to success?

"No matter what church you go to, you need a clear sense of the mission of God," he says. "There's not one mold for being a new church development pastor. It's about being where God calls you. The passion has to be there—as for any ministry. I've met with lots of pastors doing what I'm doing, and they're all really different."

Risk and Reward

Wood, though, says there tend to be some common characteristics of "effective new church development organizing pastors."

It's not especially surprising that they tend to be creative, self-motivated evangelists who are willing to face the loneliness of starting from scratch and who are energized by the joy of seeing new people gather in Christ's name. But Wood goes further.

He says new church development pastors tend to be gregarious people-persons who are excellent preachers and worship leaders. Evangelism skills and excitement about church growth are accompanied by "a pastor's heart appropriate for the projected worship attendance size of the new church development plan." They have a vision for new church development, as well as an ability to work in the culture and language of the target population. The ability to use missiological and anthropological methods and insights is also valuable. "A strong, vibrant commitment to Jesus Christ, accompanied by the verbal ability for sharing their experi-





Left: Sung-Joo Park
Below: Hanbit Presbyterian Church in Atlanta

ence of the joy of the Lord," is joined by an enthusiasm for the Reformed tradition and the Presbyterian Church. And if the minister is married, it is important that his or her spouse be on board and supportive.

Wood says that in training new church development pastors, he would "emphasize supervised work in a new church development, maybe in a full-year internship—or, better, multiple internships in new church developments. I would also emphasize missional and practical theology."

Princeton Seminary recently established a New Church Development Internship Award for the purpose of equipping people for ministry in new church development through stipend support of part-time and/or full-time internships in field education placements. At the 2002 commencement, three students received the first awards, which were made possible by a major gift from an alumnus of the Seminary and his wife, who also studied at PTS. A desire to encourage seminarians to consider, and governing bodies to support, new church development motivated the gift.

"To me, the most important factor in a new church development's success is the pastoral leadership," says Sung-Joo Park (Class of 1992), who pastors Hanbit Presbyterian Church in Atlanta, Georgia. "Because a new church is not established, not stable, people don't have direction. When people visit the church, the first impression they get from pastoral leadership is the worship service. As the church grows, we need more programs. But in the beginning, pastoral leadership, character, and endurance are very important—as well as the cooperation of the church's core leaders."

In addition to giving leadership, these ministers must be willing to face a different set of circumstances than most pastors.

"In the beginning it's really lonely," says Pam Driesell Anderson, pastor of Oconee Presbyterian Church in Watkinsville, Georgia. After graduating from PTS in 1998, she did a year-long internship at a church in Virginia. Then in August 1999, a presbytery called her to start a church in a fast-growing area near Athens, Georgia. They gave her a list of names of people who might be interested; a few were. She started a Bible study. The first worship service—in a school cafeteria—was in March 2000. The congregation has grown to 150 people.

"Being an extrovert," she says, "I just created my own community by saying things to people like, 'Look, I'm coming over to be with you tomorrow.' That was hard. A lot of times I wondered if I was spending my time well, if I was doing the right things. But the hard things are also the things I love—the lack of structure, never knowing what's going to happen next."

There are other benefits as well. "It's easier to do a new thing than to change an old thing," says Marion Park (Class of 1989). She and fellow PTS alum Fred Choy (Class of 1989) started Seattle Community Church, and because of limited funds they started, in the summer of 1998, as tentmakers. They took over an unused Presbyterian church building and began making connections. The first worship service was in October 1998; now about 200 people (60 of them children) attend weekly. Park recently left Seattle Community to move with her family to Long Beach, California, where she will serve at Lakewood First Presbyterian Church, an already well-established church. But she says she'd love to do another new church development someday.



Pam Driesell Anderson and members of Oconee Presbyterian Church in Watkinsville, Georgia

"Because we were starting fresh, it was easier in a way," she says. "No one ever said, 'Well, we've never done it that way in the past.' Also, we were allowed, by the very nature of the setup, to fail. Though there was a lot of pressure to succeed, because we were financially self-supporting. It's been an incredible challenge—very tough and incredibly rewarding to build from scratch."

"I read an article by Stan Wood," says Driesell Anderson,



Marion Park with her family

"that gave a profile of people well suited to be new church development pastors [see above]. Only a small percentage of pastors in the church fit this profile. That was an epiphany. I knew this was for me. I was just really, really jazzed about it. I couldn't believe everyone didn't want to do this!"

A Triumphal Entry

The post-worship routine is different when the service takes place in a rented gym. Palm Sunday worship at Crossroads Presbyterian Church quickly turns into a community packing-project (one of many small, unique ways people in young churches must work together).

As Sheryl concludes the benediction with "...the fellowship of the Holy Spirit," soundboard wires are already being unplugged and wrapped up to be stored till next week. A family starts folding and stacking chairs—mother and father, elementary age son and daughter. The Crossroads banner in the back comes down. The podium is wheeled out. The big overhead screen recedes into the ceiling over the stage. Those not working talk above the clamor.

After about 20 minutes, the only evidence of what has just happened are the palm branches left scattered on the floor—remains of a triumphal entry reenacted. The only people left are members of the praise band practicing for next week and some small kids running around dressed up in their now-disheveled Sunday best.

And, indeed, there has been a kind of entry by Jesus here—into this gym, into this neighborhood. Certainly it's not the only way Christ has arrived; there are other churches and other ways. But one dynamic way the Spirit enters neighborhoods is through the birth of new churches. ▮

Philosopher in Service of the Church

Diogenes Allen Retires after 35 Years at PTS



Photo: Chrissie Knight

Diogenes Allen

Books and videos by Allen

Books

Leibniz' Theodicy, 1966
The Reasonableness of Faith, 1968
Finding Our Father, 1974 (*The Path of Perfect Love*, 1992)
Between Two Worlds, 1977 (*Temptation*, 1986)
Traces of God in a Frequently Hostile World, 1981
Three Outsiders: Pascal, Kierkegaard and Simone Weil, 1983
Mechanical Explanation and the Ultimate Origin of the Universe According to Leibniz, 1983
Philosophy for Understanding Theology, 1985
Love: Christian Romance, Marriage, and Friendship, 1987
Christian Belief in a Postmodern World: The Full Wealth of Conviction, 1989
Quest: The Search for Meaning through Christ, 1990
Primary Readings in Philosophy for Understanding Theology, 1992
Nature, Spirit, and Community: Issues in the Thought of Simone Weil, 1994
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by Eric Springsted

When in 1967 Diogenes Allen was offered the position in philosophy at Princeton Seminary, at first he was inclined not to accept it. Teaching in a theological seminary was not how one advanced a philosophical career. It was Jane Allen who, as her husband pondered the choice, pointed out that this might not simply be an offer, but a call; its importance might be its opportunity to serve. The point was not wasted on a man who after returning from England and a Rhodes scholarship nearly 10 years earlier had, instead of going straight to graduate school, gone to seminary and taken a Presbyterian parish in Windham, New Hampshire. The church had been formative of Allen, and he understood the importance of serving its people.

Diogenes Allen retired in June from his position as Stuart Professor of Christian Philosophy after 35 years of committed service as a teacher in the mission of the church. That is how Allen has always understood his role as a teacher, and he has worked hard at teaching philosophy that way. For example, in 1985, noting that fewer and fewer entering seminary students knew the philosophical background of so much theological thought, he wrote *Philosophy for Understanding Theology* precisely to teach it to them. That book and a companion anthology of primary readings published later have been the texts for a course that has long been immensely popular with PTS students. The books have also been regularly used in many other seminaries across the country. Numerous PTS students, who usually take the course in the semester they are taking introductory church history, have exclaimed how much more accessible it has made the history of Christian thought to them.

Allen will long be remembered as an extraordinary teacher, particularly for the clarity he brought to his difficult subject matter. Few have been able to make difficult thought so understandable and so attractive. Though care was required—as former student George Conway (Class of 1973, M.Div.), now himself a school headmaster, remarked—lest one mistakenly believe it was *simple* thought that could easily be put some other way than Allen had explained it!

That ability to bring clarity has also made Allen a speaker much in demand throughout the country. When he entered the parish he told the people of Windham he couldn't promise to be always interesting, but he would promise always to talk about what is important—and he hoped that would be interesting enough. It always has been. Because he is willing to talk about what is important without sounding self-important, Allen has always been able to draw in the seemingly most unlikely listeners and to excite them. One former student remembers during the 1980s inviting him to give a lecture at the college where the student was then teaching. The lecture was to take place during a mandatory convocation, which guaranteed a large but restless audience of potentially hostile post-adolescents. Allen chose to speak on Kierkegaard, causing his host to hold his breath anxiously. But not only was the audience attentive, afterwards students streamed up asking where they could find a copy of Kierkegaard.

As Jeffrey Eaton (M.Div. 1971, Ph.D. 1979) once introduced Allen, "He teaches with authority, and not as the scribes and Pharisees." And he has that ability with a wide range of people. Recently I was taking a cab at 6:00 a.m. to the airport in South

continued on next page

Keeper of the Stories

William O. Harris Retires

by Kent Annan

In June, Princeton's campus lost to retirement an eloquent teller of its tales. William Harris has for the past 14 years been Princeton's archivist and librarian for special collections. He seems to know all there is to know about Princeton Seminary—the whos, whats, wheres, and whens since the founding plan of PTS was drawn up in 1811. Harris counts himself privileged to have had such an intimate relationship with this institution that, he says, for its whole history has had "sound learning and vital piety" at its heart.

His own work at Princeton has had the same heart, which comes across as this gentle Indiana gentleman excitedly considers how the Pentateuch relates to his vocation.

"I think a large part of what I do is an extension of the fifth commandment—to honor our fathers and mothers in the faith," he says. "There's certainly a lot to honor in the Princeton tradition. And I've tried to make it a little easier to honor our fathers and mothers here. Also, I feel guilty when we tell bad stories about good people. That's hateful gossip. And that's bearing false witness, to again use a commandment. So I've tried to dig out a lot of the good that has gone on here at the Seminary."

Some of that digging has been literal.

He found the decaying remnants of the Seminary students' 19th-century missionary museum buried in the mud in the Carriage House's cellar. The valuable items he found—from Buddha statues to Chinese vases to an African witchdoctor's mask—have been restored, and PTS professor of the history of religions Richard Young has since been doing some research on the items and on the history of the Seminary's early missions involvement. (Harris points out that Princeton sent its first missionary, Henry Woodward, Class of 1818, to Sri Lanka in 1820 and went on to send more missionaries during that time than any other seminary in the country.)



Photo: Erin Dunigan

William O. Harris

Another proud achievement was finding and then restoring some 90 portraits of PTS-associated people that had been "piled in the basement of the library like cordwood. Many were ripped and torn by frames jamming into each other, and the frames themselves were in awful shape." They now hang around the Seminary, most prominently in Mackay's Main Lounge and the classrooms of Stuart Hall, each with a small corresponding card that tells the story of the subject.

"I love that text in Hebrews 11—that we're surrounded by a great cloud of witnesses," he says fondly (a man who speaks as though the mid-nineteenth century were bumping right up next to today). "I think we ought to honor that history we have at the Seminary, rather than to neglect or condemn it."

Harris arrived at Princeton Seminary as a student in 1951 from his home in southern Indiana. (In June Harris returned to Indiana and moved into a retirement home—but not to worry, he had already contacted the University of Southern Indiana library, and they have since gained an adept volunteer.) He was Presbyterian and wanted to be a minister. He studied hard and also had fun.

Some of the fun, he says, came as part of dealing with what he calls a constant and unhappy part of the Seminary's past hundred years. "There's been a tension between those who are aggressively adjusting to the culture and those who are clinging defensively to the past," he says sadly. It's still here today. On a solemn note, it led to a split of the Seminary in 1929. On a lighter note, during Harris's time some people ("well," he sighs with a

continued on next page

Bend, Indiana, when much to my surprise the radio station to which the cabby was listening broadcast an interview with Allen on the difference between eternal life and long-lasting life! I proudly told the cabby that that was an old friend and teacher. The cabby didn't talk much, though. He was listening to the interview, even though it was the end of an all-night shift. But as I got out of the cab, he told me to make sure I told my friend that he was really good.

If Allen's career has been a life of service, he still has had an important philosophical career. Stanley Hauerwas once called him "one of the good guys." Allen has authored and edited 14 books, establishing himself as an authority on Leibniz and as a major interpreter of Simone Weil—and has been instrumental in drawing attention to her. Work he has done on the problem of evil is continually referred to in philosophical literature.

Yet, it isn't that he has *also* had a philosophical career. The service to the church he has thought so important has shaped what he has written. He has brought concerns of spirituality both to philosophical discussions of Christianity *and* to Christians who have forgotten that "theology is prayer; and prayer, theology," as Allen is fond of quoting the desert father Evagrius. Whether it is in his approach to the problem of evil and suffering, or to apologetics in *Christian Faith in a Postmodern World*, or in his discussions of spirituality in *Spiritual Theology*, Christian practice has informed his thinking and writing. And the importance of that link between thought and practice has been an invaluable lesson Allen has passed on to his students. ∎

Eric Springsted received both his M.Div. (1976) and Ph.D. (1980) from Princeton Seminary, and has taught on its faculty. He is currently teaching at General Theological Seminary in New York City. He recently published The Act of Faith: Christian Faith and the Moral Self *(Eerdmans) and in 1998 edited a* festshrift *in Allen's honor titled* Spirituality and Theology: Essays in Honor of Diogenes Allen *(Westminster/John Knox Press).*

smile, "me included") would torment the conservatives by drinking a little too much and then rolling a cannonball down the stairs of Alexander Hall. The directory was also dubbed "the fundy finder" when he was a student.

After graduation, Harris served as a U.S. Navy chaplain and at several churches before landing as associate pastor at the First Presbyterian Church in Philadelphia. He enjoyed the ministry, especially with youth and those who were living on the street. But the demands became too much, and the support for his downtown ministry was too little. High blood pressure and a doctor's subsequent order meant change was necessary. So Harris started down a different path and enrolled in a one-year library science master's degree at Indiana University.

The reminiscence turns sad and he says, "I've never been able quite to reconcile…well, I've always been a bit embarrassed about leaving pastoral ministry. I've always thought it was a kind of failure on my part. But I'm not sure what else I could do."

Well, what he did was turn his 25-year career in libraries into a ministry. He has ministered by helping people in their research, which, he says, "I've thoroughly enjoyed." At Princeton, he's aided research on Puritanism and Presbyterianism—as well as about Archibald Alexander (1772–1851, "the seminary's first professor, who still has many books in print"); Theodore Wright (1797–1847, "the third African American to study at an American institution of higher learning, and the first to attend an American seminary"); Charles Hodge (1797–1878, "America's greatest scholar of Augustine in the 19th century"); Emily Dickinson (1830–1886, "who had a great soul friendship—well, some say affair—with a married alum who ministered in Philadelphia but brought her often to Princeton, and mentions the town and Seminary in some of her poetry"); B.B. Warfield (1851–1921, "a great forgotten defender of Darwin"); and Henry James Sr. (1811–1882, "who attended PTS for two years, and was the father of William and Henry James, the psychologist and novelist, respectively"), to name a few.

He has also ministered by staying involved and preaching in local churches, by taking hundreds of students and visitors on walking tours of the Princeton campus, by bringing history's truth to light, by being a steward of the Seminary's artifacts, and by encouraging those who have worked for him.

He ministered by making the Princeton community more aware of the cloud of witnesses by digging up their stories and then conveying them with colorful, gentlemanly flare. Harris helped to keep alive the witness of many great (flawed though they were) men and women—witnesses most importantly to the gospel, but also to the Seminary's ministry. Princeton Seminary is grateful that this historian/minister kept his head in the clouds. ∎

The Spirit of Princeton

by William O. Harris

As retirement looms I have been affectionately recalling my 52-year connection with Princeton Seminary. I entered here as a student in the fall of 1951 and feel a profound debt of gratitude for the friends, professors, and opportunities this place has given me through the succeeding years as a student, an alumnus, and, for the past 14 years, as librarian for archives and special collections. Looking back over those years with the charge to write about the peak experiences, three stand out as characteristic of the spirit of Princeton Seminary.

During my first week as a student at the Seminary, I was seated between two other students, both slightly older veterans of World War II. On my right was Hans Kirchhofer (Class of 1952), a new Th.M. student from Germany and a former officer in the *Luftwaffe*; on my left was Arthur Gebbard (Class of 1953), a former bomber in the U.S. Army Air Force. During dinner they began to share their war experiences and soon discovered that throughout the spring and summer of 1944 Hans was in charge of anti-aircraft batteries in Hamburg, while Arthur was flying bomber missions over that very city during that very time. At Princeton Seminary these two men, who only seven years before were trying to kill each other, were enjoying fellowship together at one of the Seminary's tables. I was deeply moved by this obvious evidence of the power of the gospel to reconcile enemies and to create goodwill on earth.

Another intense experience of the Spirit's presence at the Seminary occurred in the Mackay Dining Room in May 1991 when Carl McIntire (Class of 1931; he died this past March) appeared for the alumni/ae luncheon to celebrate the 60th reunion of his class. No one had ever said harsher things for a longer period about Princeton Seminary than had Dr. McIntire. He was one of those who left the Seminary in the famous "split" in 1929; he then became a fierce critic of both Princeton Seminary and the Presbyterian Church (USA). There was some uneasiness at the head table about his presence at that crowded luncheon. President Gillespie, however, greeted him warmly and asked him to stand up and be recognized. The applause was deafening and the welcome genuine. I still get a lump in my throat thinking about the wonder of Christian grace shown at that moment. Dr. McIntire came to the Seminary library some years later to arrange for the deposit of his papers here. Repeatedly he recalled the welcome that he received at Princeton from the alumni/ae at his 60th reunion. He had been touched as well.

A final example of the essential spirit of Princeton Seminary is illustrated by a discovery I made while examining former PTS president Dr. Mackay's papers after I returned to Princeton as archivist in 1988. He had carefully organized a file of the class pictures for each year of his presidency. On these he had neatly written the students' names beside their pictures. A small notebook accompanying the pictures explained what he had done with them. He had used them as guides to daily prayer. The notebook contained special requests for prayer submitted to him by graduates through the years. This discovery reminded me of a sermon Dr. Mackay had preached on one of our weekly choir trips in the spring of 1953. His text was Exodus 28:15–30, in which the high priest is described as carrying on his breast the 12 jewels symbolic of the 12 tribes of Israel and as making intercession for each tribe. Mackay's emphasis was that ministers are called—as was the high priest— to carry on their breasts the needs and concerns of all the members of their congregations and to lift them to the Most High. Dr. Mackay practiced what he preached by literally taking the alumni/ae by name day by day to the Lord.

These insights into the spirit of Princeton Seminary represent for me our Seminary's true glory and treasure. ∎

William O. Harris (Class of 1954) retired as the Seminary's librarian for archives and special collections in June. The inSpire *staff wishes him Godspeed, with thanks for his invaluable help over the years.*

Class notes

Key to Abbreviations:
Upper-case letters designate degrees earned at PTS:

M.Div.	B	D.Min.	P
M.R.E.	E	Th.D.	D
M.A.	E	Ph.D.	D
Th.M.	M		

Special undergraduate student U
Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

Alumni/ae Update

It is such an exciting time to be a member of the PTS Alumni/ae Council. I represent Region 3, which encompasses the State of New Jersey. When I was elected, I wondered just what the role of this group was and how the group influenced the Seminary.

In the past, the council has contributed to the growth and development of the childcare center on campus and, most recently, to the expansion of full-time counseling services on campus. Presently we are interested in knowing more about the area of information technology and how the campus's expanding services in media and web technology can reach beyond the student body to alumni/ae and others in the global community.

The council is discussing how alumni/ae might use the Seminary's web site and media resources. We are interested in knowing how graduates and friends of the institution might link themselves more closely with Princeton Seminary using information technology.

Since September 11, we on the council have become more aware of our need for connectedness and resourcing. It seems that many of us went to the Seminary's web site in hopes of gaining information about how we could minister in the days following this national crisis. Our hope is that through the resource of a developing, and hopefully ever-expanding, web site, alumni/ae and others can benefit from the vast theological resources and faculty support Princeton could offer through the use of advanced information technology.



Those interested in sharing their thoughts about the use of technology in the Seminary's relationship with alumni/ae may contact me at revdrkjnelson@aol.com.

Kathy J. Nelson, 1980 (M.Div.), 1986 (Th.M.), 1992 (D.Min.), is the pastor of the First Presbyterian Church in Dayton, New Jersey.

1935 **Abram G. Kurtz's (B)** daughter, Pat, writes that her father has moved to Green Ridge Village, an assisted living facility in Newville, Pennsylvania, and is doing well.

1941 Alice Robinson writes that her husband, **David Dean Robinson (B),** "has suffered from Alzheimer's disease for the last seven years. He retired from the pastorate in 1980. And they "manage independent living with two of our four children nearby."

1943 **Donald R. Fletcher (B)** is enjoying retirement. He lives near Princeton, in Monroe Township, New Jersey, and spends his time traveling and writing.

1950 **Dan Theron (D)** "delights in the marvel of writing with a computer, rather than clattering on a typewriter or scribbling in longhand." He published another book in 2001: *Hear Our Prayers and Hymns, O Lord, We Pray*. It consists of many occasional prayers, invocations, pastoral prayers, dedications of offerings, and benedictions. Some of the music of the hymns goes back to Reformation times. This book and his *Out of Ashes* (2001), dealing with 20th-century South African history, including the apartheid era, are available at the Seminary bookstore (1-800-622-6767).

1952 **Robert E. Stover (B)** carried the Olympic torch in his hometown of Reno, Nevada. He recently retired as chaplain at Washoe Medical Center but is continuing to serve as parish associate at St. John's Presbyterian Church in Reno. ▼



1954 **J. McConnell Auld (b),** who came to PTS on a middler year scholarship from Trinity College in Dublin, remembers choir tours to Japan/Korea and to Puerto Rico/the Dominican Republic. He recently published *Holywood Then and Now*, ISBN 0-9542274-0-9, on World Book Day 2002. The book records the story of an Irish town from A.D. 640. Auld retired from teaching in the Royal Academical Institution at Belfast in 1988.

Robert Smylie (B, '58M) is the official representative of the Presbyterian Church (USA) at the United Nations, where he also represents the World Alliance of Reformed Churches.

1955 **Richard J. Manning (B)** is retired but serves on Monmouth Presbytery Council, the Synod of the Northeast Outreach Ministry and Advocacy and Project Review Subcommittee, and the New Jersey Council of Churches Public Policy Working Group. He lives in Beachwood, New Jersey.

Class notes

1956 University Presbyterian Church in Seattle, Washington, recently honored their pastor, **Earl Palmer (B),** for his ten years of ministry with them. They presented him with a drawing (below) full of symbols of the things most important to Palmer. ▼



John G. Truitt Jr. (b) is a retired member of Salem Presbytery and currently serves as parish associate for pastoral care at the First Presbyterian Church in Greensboro, North Carolina.

1958 **Walter Mueller (M),** though retired, continues to be active in ministry. He recently completed a four-year interim at the William and Mary Hart Presbyterian Church in Leggett, North Carolina. Two of his articles were published in *Ministry* magazine—in January and March 2002, and an article of his on the small church appeared in the February 2002 issue of *The Presbyterian Layman.* He looks forward to another interim position.

Philip Park's (B) book about his experiences in the African American community in the '60s and '70s, *Yellow Man—Black Life,* was recently published by Koyo Shobo, a Japanese publishing company.

1960 **J. Raymond Brubaker (B)** retired early this year after a 34-year pastorate at Pennside Presbyterian Church in Reading, Pennsylvania.

Preston Dawes (B) serves as interim Presbyterian pastor of Indian Hill Church in Cincinnati, Ohio, a congregation that has been both Episcopal and Presbyterian for more than 54 years.

Phil Ferguson (B) writes, "I just finished reading my latest issue of *inSpire* and was inspired to share a recent experience. On February 10 I preached at the installation of my daughter, **Karen Ferguson Carl ('93B),** as associate pastor of the First Presbyterian Church of Venice, Florida. **Dwight Ferguson ('58B)** (no relation!), a friend of mine during seminary, participated in the service as the current moderator of the session. **Dick Nygren ('60B, '81P)** and his wife, Lynne, longtime friends of ours, were present. Karen is married to **Stephen Carl ('85B).** They have a new baby, Trevor Matthew, who joins brother Aidan Philip and sister Hannah. I am now retired and serving as a temporary supply pastor at Old Stone Presbyterian Church in Delaware, Ohio."

1961 **Tom Erickson (M)** retired from active ministry after serving for more than 15 years as pastor of Valley Presbyterian Church in Paradise Valley, Arizona. PTS president Thomas Gillespie was one of the speakers at the farewell banquet, attended by 515 parishioners. Among other gifts, Tom and his wife, Carol, were given a 19-day trip to New Zealand. Valley Church recently completed a $9.6 million rebuilding of their 10-acre campus.

1962 **Plutarco Bonilla-Acosta (M)** retired in January as consultant in the Translation Department of the United Bible Societies. He is also retired—since 1992—from the Department of Philosophy at the University of Costa Rica. His email address is plutarco@costarricense.cr.

Allison A. Trites (M) retired at the end of June as the Payzant Distinguished Professor of Biblical Studies at Acadia Divinity College in Nova Scotia, Canada, where he had taught New Testament for 37 years. Last summer he traveled to Klaipeda, Lithuania, to teach at Lithuania Christian College. He writes, "I am very sorry to miss the 40th reunion of our class, but I have a longstanding preaching commitment that makes it impossible for me to attend. I have very happy memories of my days in Princeton, and my contacts with Drs. Martin, Metzger, Piper, Brower, and Kuist. Please remember me to Drs. Metzger and Brower, and have a successful reunion!" His email address is allison.trites@acadiau.ca.

1963 **Richard Stanley Kauffman (B, '65M, '96p)** now serves Presbyterian Homes and Services in Lafayette Hill, Pennsylvania, after more than 21 years as pastor of the First Presbyterian Church in Morrisville, Pennsylvania.



Photo: Leigh Photo & Imaging

Members of the Class of 1952 who attended their 50th reunion included the twenty-eight graduates pictured here, along with their honored guests Dr. Bruce and Mrs. Isobel Metzger. They are: (first row, left to right): Bob Stover, Marjorie Dymale, Doris Hamilton, Ralph Carpenter, Professor Bruce Metzger, Ed Schulte, and Bill Howell; (second row, left to right): Mrs. Isobel Metzger, Fred Sundloff, and Bill Cohea; (third row, left to right, beginning in the center of the picture): Bill Boyce, Fred Schutz, John MacInnes, John Smylie, and Carl Geores; (fourth row, left to right): Dick Douse, Kelmore Spencer, and Bud Horne; (fifth row left to right): Henk Vigeveno, Jerry Bohn, Emmett Herndon, Don Lundquist, Al Sunderwirth, and Ren Jackson; (sixth row, left to right): Jack Smiley, Charlie Sorg, Tom Teply, Don Kocher, Shirley Guthrie, and Henry Jonas.

Class notes

funny you should remember

If you have humorous or interesting anecdotes or photographs relating a memory from your days at Princeton Seminary, send them to us at "Funny You Should Remember," c/o *inSpire*, P.O. Box 821, Princeton, NJ 08542-0803 or by email to inspire@ptsem.edu. Of course, the editors reserve the right to decide what is appropriate for this column.

Elizabeth Hastings Saylor of Topeka, Kansas, contributes the following memory:

"My first husband, Wendling Hastings ('45B), went to his Princeton Seminary commencement on a blistering summer day. At the time, he was serving a Presbyterian church in Ridgeview, New Jersey, and his family members were all present: his mother, daughter, son, and I. Seeing the women dripping perspiration in their long, bouffant summer dresses, serving punch in the blazing sun, he spoke to Mrs. Mackay about it. 'Mrs. Mackay,' he said, 'it seems cruel to have these women suffer in this weather. Couldn't we move the serving table into the shade? There are enough men here to do it.' She looked at him with a deadpan expression, but with a twinkle in her eyes when she answered, 'But Mr. Hastings, it's just never been done that way.'

I wonder if it has ever changed!"

1964 **Jeffrey C. Wood (B)** was recently chosen to serve as interim general presbyter for National Capital Presbytery in Washington, D.C. ▼



1966 **Richard J. Coleman (B, '67M)** and his wife, **Ruth Winslow Coleman ('66E),** have moved to Pembroke, Massachusetts, after a 13-year pastorate in Plympton, also in Massachusetts. Dick is now pursuing interim ministry. This fall Trinity Press International released his book, *Competing Truths: Theology and Science As Sibling Rivals*, a philosophical, historical, and theological argument that theology and science are rivals who need to challenge each other as distinct and different traditions.

Walter Pilgrim (M, '71D) recently published *Uneasy Neighbors: Church and State in the New Testament* (Fortress Press) as a volume in the Overtures to Biblical Theology series. He and his spouse, Jeanette, served one term teaching at Lutheran Theological Seminary in Umpumulo, KwaZulu-Natal province, South Africa. He lives in Steilacoom, Washington, and his email address is pilgriwe@aol.com.

Roger T. Quillin (B) completed 25 years as pastor of Northridge Presbyterian Church in Dallas, Texas, this past January. He had previously pastored churches in Hollis, New York, and in Tulsa and Oklahoma City, Oklahoma. He earned his D.Min. from Austin Presbyterian Theological Seminary in 1992.

Errol G. Rohr (B) is serving King College (Bristol, Tennessee) as vice president for intercultural studies and director of the Peeke School of Christian Mission. The Peeke School is in the process of developing a master's degree program in global health with an emphasis on serving the poor in the U.S. and Third World countries. Rohr is also the pastor of Cold Spring Presbyterian Church in Bristol. He writes, "Karen and I are now proud grandparents of 4-month-old Sarah Garman Rohr." His email address is egrohr@king.edu.

1967 In retirement, **Ted Voelker (B, '69M)** has been busy supplying the pulpits of Millerton and Smithfield Presbyterian Churches in Dutchess County, New York.

1968 **Rubem Alves (D),** a Brazilian and the author of *A Theology of Human Hope, Tomorrow's Child, What Is Religion?* and *Protestantism and Repression*, has become professor emeritus at the State University of Campinas, São Paulo, Brazil. He is a writer and a journalist, and besides the above has also written books about education, as well as short stories and children's stories. He invites all PTS friends, "*Visite minha* homepage!" at www.rubemalves.com.br. ▼



1969 **Don Maddox (B)** pastors St. James Presbyterian Church in Tarzana, California, which will celebrate its 50th anniversary this year. He was also recently installed as moderator of San Fernando Presbytery.

John H. Patton (B), associate professor of communication studies at Tulane University in New Orleans, Louisiana, spent the spring 2002 semester on sabbatical as a visiting scholar in residence at PTS. He is completing research for a book tentatively titled

Class notes

Passionate Reasons: A Rhetorical Analysis of Martin Luther King Jr. and Civil Rights.

1970 **Abuna Paulos (M, '88D),** patriarch of the Ethiopian Orthodox Church, recently urged the British Museum to return ten "tabots" containing images of the ark of the covenant. These carvings, so sacred that only ordained priests may look at them, were plundered by British troops in 1868.

1972 **George Abdo (B),** who is associate vice president for university advancement at the University of Southern California and lives in Pasadena, California, has been elected chair of the board of trustees of San Francisco Theological Seminary.

Thomas D. Woodward (M) recently began a new position as the designated pastor of Nashua Presbyterian Church in Nashua, New Hampshire.

1973 **George E. Conway (B),** headmaster of St. Anne's-Belfield School, a coeducational college preparatory school in Charlottesville, Virginia, is the author of *Giving Good Gifts: The Spiritual Journey of Parenthood.*

1975 **Scott Burkley (B)** is pastor of New Covenant Presbyterian Church in Middletown, Delaware.

Dewey Friedel (B) and his wife, Ronda, moved to Allenwood, New Jersey, in 1977 and cofounded the Shore Christian Center. Today the center continues to expand to meet the needs of people in the shore area; more than 20 ministries function within/from the church, including a Family Life Center, a school, a Bible training center, and a weekly television broadcast.

Kent Gramm's (B) recent book, *November: Lincoln's Elegy at Gettysburg,* has received a Pulitzer Prize nominiation. His next book, *Somebody's Darling: Essays on the Civil War,* is due out this summer.

David C. Huffman (B) just completed his 20th year as pastor of Trinity Presbyterian Church in Raleigh, North Carolina, and a one-year term as moderator of New Hope Presbytery.

John Lygre (D) wrote "Of What Charges? (Luke 16:1–2)" in the spring 2002 issue of *Biblical Theology Bulletin*, published by Seton Hall University.

1976 **Richard L. Cosnotti (B)** is director of development at Dana-Farber/Harvard Cancer Center. He lives in Brookline, Massachusetts. His email address is rlcstudy@netscape.net.

Donald L. Hughes (B) is the author of a new eBook, *The Divorce Reality*, available at www.bookstore.theatronmedia.com. Hughes is saddened by the "very subtle discrimination against divorced people in many churches," and his book includes practical advice for those contemplating divorce or those who have divorced, as well as for their friends and families.

Shanda (Carignan) Mahurin (B) is the new associate rector at St. Mark's Episcopal Church in Marco Island, Florida. She is excited that the position allows her to travel six months of the year with her husband, Randy, and their two dogs, a Siberian husky and a dalmatian. The family lives in a 36-foot motor home.

Charles D. "Buzz" Myers Jr. (B, '85D), associate professor of religion at Gettysburg College in Gettysburg, Pennsylvania, has been named to the Edwin T. Johnson and Cynthia Shearer Johnson Distinguished Teaching Chair in the Humanities, a three-year appointment beginning September 1. Myers has served on the Gettysburg College faculty since 1986.

1977 **Rudolph Daniels Sr. (B)** received his D.Min. from United Theological Seminary in Dayton, Ohio, in 1998 and was promoted in 1999 to colonel as a state chaplain in the New Jersey Army National Guard. He served during the September 11 aftermath efforts. The first African American state chaplain, he also pastors Claremont Lafayette United Presbyterian Church in Jersey City, New Jersey.

William D. Howden (B, '86D) recently became pastor of Rutherford Congregational Church in Rutherford, New Jersey. His email address is howden@sprynet.com.

E. Elizabeth Johnson (B, '87D) was inaugurated as the J. Davison Philips



Photo: Leigh Photo & Imaging

The Class of 1977 held its 25th reunion in May. Pictured are (first row, left to right): John Gibbs, Bill Hathaway, Alison Halsey, Mary Marcus, and Gerishon Kirika; (second row, left to right): Luis Veagra, Roy McKay, Randy Gill, Bill Howden, Roger Howard, and Dennis Keen; (third row, left to right): Thurman Dorman, Jonathan Miller, Jim Caldwell, Paul Watermulder, and Gary Burdick.

Class notes

take a bow

William H. Gray III ('70M) was the recipient of the Robert F. Drinan S.J. Award from the Philadelphia-area chapter of the Boston College Law School Alumni Association in January. Gray, president of the United Negro College Fund, former U.S. congressman, and pastor of Bright Hope Baptist Church in Philadelphia, is the third recipient of this award, given to a person who has demonstrated courageous leadership on behalf of social justice and civil liberties issues, including quality education.

Nancy De Vries ('78B) was recently honored with the Outstanding Professor Award by the Student Government Association at Colgate University, where she is university chaplain, lecturer in religion, and pastor of University Church. The award recognizes her outstanding mentorship in and outside the classroom.

James Wellman's ('84B) book *The Gold Coast Church and the Ghetto: Christ and Culture in Mainline Protestantism* (Illinois, 1999) won the 2001 Francis Makemie Award from the Presbyterian Historical Society for best book in Reformed/Presbyterian history. He was recently appointed assistant professor of Western Christian traditions in the comparative religion program in the Jackson School of International Studies at the University of Washington. Before that, he served as an interim associate pastor at Rolling Bay Presbyterian Church, which he and his family still attend and where he continues to teach adult education and preach occasionally.

Professor of New Testament Language, Literature, and Exegesis at Columbia Theological Seminary in April. Johnson is the first to hold the Philips chair. Her inaugural address was titled "Life Together in the Household of God."

1978 **Peter E. Bauer (B)** writes, "On March 22 I was comissioned as a major in the Medical Service Corps, United States Army Reserve. I will be drilling as an army reservist, working as a clinical social worker. I will be working with the 1908 Medical Detachment Facility (Combat Stress Actions Unit) and will also drill at Brooks Army Medical Center in San Antonio, Texas. Another incarnation and resurrection is beginning; my life as a navy reserve chaplain is ending and my life as an army reserve clinical social worker is beginning! I'm still working full time as the clinical social worker and marriage and family therapist for the Kerrville Division of the Mental Health Clinic of South Texas Veterans Health Care System."

Maurice (B) and **Ellen (B) Blaise** were one of the first clergy couples to actually meet at Princeton and be married in the Princeton Seminary chapel (September 3, 1977). They also might be the only ones that crossed Protestant and Catholic church affiliations to do so. Since Ellen found it impossible to find a parish ministry job that would accept a Catholic spouse at the time, and since Maurice found the same impasse, they decided to teach. They have taught in Miami, Florida; Sophia, Bulgaria; Bangkok, Thailand; Jeddah, Saudi Arabia; Germany; and perhaps next year in Alexandria, Egypt. They have raised two healthy sons, Ian and Sean, on a 30-foot sailboat in Miami. Ian and Sean are now a freshman and a sophomore, respectively, at Maine Maritime Academy in Castine, Maine. Maurice has recently published his two-part novel, *White Mandingo*, based on his experiences in Liberia, West Africa, in the early 1970s. Check out www.whitemandingo.com for free sample chapters. The Blaises would love to hear from the Class of 1978. Maurice's email address is mauriceblaise@hotmail.com and Ellen's is ellen_blaise@hotmail.com.

Larry K. Waltz (E) was dedicated in January as interim pastor of the First Baptist Church in Williamsport, Pennsylvania.

1979 **Dennis Dewey (B)** describes himself as the world's only full-time practitioner of the craft of biblical storytelling.

After 18 years, **Robert P. Hines (B)** left the pastorate of Calvin Presbyterian Church in Ellwood City, Pennsylvania, to serve as pastor of the First Presbyterian Church in Oakland, Florida.

1980 **Patty Burch Byers (B)** has been appointed director of major gifts in the Office of Development and Alumni Affairs at Thomas Edison State College in Trenton, New Jersey.

1981 In March **Richard A. Kauffman (M)** joined the editorial staff of *The Christian Century* magazine as associate editor. He previously pastored Toledo Mennonite Church in Toledo, Ohio.

1982 **Donald Hilliard Jr. (B)** celebrated 25 years in ministry this past January. He pastors the Cathedral Second Baptist Church, which has three locations (in Perth Amboy, Asbury Park, and Plainfield, New Jersey) and more than 5,000 members and 50 ministries.

Cornelius Plantinga Jr. (D) became the sixth president of Calvin Theological Seminary in Grand Rapids, Michigan, in January. He is author, most recently, of *Engaging God's World* and of a revised edition of *Beyond Doubt*, both published by Eerdmans in 2002.

1983 **Douglas Forrester (B),** former mayor of West Windsor, New Jersey, won the Republican primary in June and will run in the fall election for the New Jersey U.S. Senate seat.

Susan R. Garrett (B), professor of New Testament, and **Carol J. Cook ('85B, '94D),** assistant professor of pastoral care and counseling, both at Louisville Presbyterian Theological Seminary, were among the presenters for the "Children at

Class notes

Risk—Hope for the Future" conference held there in March.

Linda J. Robinson (B) is the designated pastor of Lower Valley Presbyterian Church in Califon, New Jersey, and is certified in spiritual direction by the Upper Room Spiritual Center in Neptune, New Jersey. She is working on her D.Min. through San Francisco Theological Seminary.

1984 **Phil Olson (B)** coauthored *Churches That Make a Difference—Reaching Your Community with Good News and Good Works* (Baker Books, 2002) with Ron Sider and Heidi Rolland Unruh; he calls it "a 'soup to nuts' for helping congregations engage in holistic ministry (the integration of evangelism and social action)." He serves as vice president for church relations of Evangelicals for Social Action and as national director of Network 9:35, a collaboration of 13 Christian organizations that connect congregations engaged in holistic ministry.

Since May, **Mark Ramsey (B)** has been pastor of the First United Presbyterian Church in Oak Park, Illinois, moving there from his former position at Central Presbyterian Church in Denver, Colorado.

1985 As part of their mission to save lives, **Deborah Brincivalli (B, '95P)** and the congregation she pastors—Burlington Presbyterian Church in Burlington, New Jersey—raised money to purchase 400 trigger locks for firearms and donated them to the Burlington City Police Department.

Janis Ollenburger Otto (E) has completed "six wonderful years" of pastoral ministry at Key Peninsula Lutheran Church in Lakebay, Washington. Her email address is revjan@hotmail.com.

Perry Shaw (M) writes, "Princeton Theological Seminary has a long history of friendship with the Protestant churches of the Middle East. This is reflected in the number of Princeton alumni/ae currently serving on the faculty of the Near East School of Theology in Beirut, Lebanon." Pictured below (left to right) are Perry, assistant professor of Christian education; his wife, **Karen (Hull) Shaw (B); Paul Haidostian ('88M, '93D)** (see his class note on the next page); **George Sabra ('80B),** academic dean; and **Johnny Awwad ('96D),** assistant professor of New Testament—posing after the convocation for the 2001–2002 academic year. Not pictured is **Habib Badr ('92D),** a part-time lecturer in church history. ▼

Are you surfing the web?
You can now submit your class note on the web! Keep us informed by visiting our alumni/ae web site at:
http://www.ptsem.edu/bond/submitnotes.htm

Having left professional ministry more than 10 years ago, **Fred J. Mendez (B)** is currently unemployed and looking for work. He has a nine-year-old son, David, who lives two hours south of him in New Jersey. Mendez is now a Roman Catholic, having converted from United Methodism to the denomination of his youth. He looks forward to hearing from alumni/ae friends. His email address is fredemen@aol.com.

Patrick Walker (B), who served as executive director of the York County (Pennsylvania) Council of Churches for nine years, recently left that position to become a regional director with Church World Service in Camp Hill, Pennsylvania, a ministry of the National Council of Churches of Christ in the U.S.A. Last year, he became the first white minister to join the Black Ministers Association in York and was elected their secretary in November.



1986 **Kenn Iskov (M)** pastors Christian City Church in Lane Cove, Ermington, Australia. He is adjunct faculty at Tabor College in Sydney. His email address is iskovk@optushome.com.au.

1987 **John C. Hembruch (B, '96P)** became pastor of the First Presbyterian Church in Edwardsville, Illinois, in February.

Since January, **James K. Lankheet (B)** has been senior pastor of Beechwood Reformed Church in Holland, Michigan.

Judith W. McBride (B) recently finished a 10-year pastorate at Westminster United Presbyterian Church in New Brighton, Pennsylvania. She is completing a yearlong CPE residency at the Children's Hospital Medical Center in Cincinnati, Ohio, after

Class notes

which she hopes to become a hospice chaplain in end-of-life ministry. Her email address is jmcbridetemp@yahoo.com.

Denton McLellan (P) retired in October 2001 after 28 years as pastor of Germantown Presbyterian Church in Germantown, Tennessee. He was granted honorable retirement by the Presbytery of Memphis.

Lin (Rohr) Quinlan (B) and **Stephen Quinlan (B)** copastor the First Presbyterian Church in Cooperstown, New York. Her email address is revlinq1@stny.rr.com and his is squinlan@stny.rr.com.

Douglas Ruffle (M) serves as executive secretary for transformation, training, and leadership development in the evangelization and church growth mission program area of the General Board of Global Ministries of the United Methodist Church. His email address is douglas_ruffle@post.harvard.edu.

Vance W. Torbert III (B) pastors the Third Presbyterian Church in Pittsburgh, Pennsylvania. His email address is flexible@prodigy.net.

Alexander W. Young (M) is a full-time hospital chaplain working in the City of Edinburgh Hospitals in Edinburgh, Scotland. His email address is young.family@btinternet.com.

1988 **Paul Haidostian (M, '93D),** after nine years teaching at the Near East School of Theology in Beirut, Lebanon, will be moving a few blocks away to his alma mater, Haigazian University, a private Armenian Evangelical university he will serve as president. He hopes to continue teaching on a part-time basis. He writes, "A move into administrative work is, for me, yet another phase of practical theological ministry. What remains is to discover exactly how."

R. Ward Holder (B) teaches theology at St. Anselm's College in Manchester, New Hampshire.

Weddings &Births

Weddings

Wendy Harry and C. Scott Shidemantle ('92M), March 9, 2002
Ruth Buettner and Rolf Görnandt ('93G), May 16, 1998
Katherine R. Bullock and William E.W. Robinson ('96B), December 8, 2001
Amy Stevenson Roberts ('98B) and Scott Paeth, June 22, 2002
Kyo Young Park and Mark C. Lee ('99B), March 3, 2001

Births

Sarah Elizabeth to Janet Rea ('88B) and Dwayne Doyle, August 5, 2001
Trevor Matthew to Karen Ferguson ('93B) and Stephen ('85B) Carl, March 11, 2002
Duncan Nathaniel to Valarie and Douglas L. ('93B) James, August 2, 2001
Joanna Lea to Tiffany Nicely ('96B) and Christian ('95B) Holleck, August 13, 2000
Ian Wallace to Emily (Wharton) ('96B) and David Koehler, February 16, 2002
Heather Elizabeth to Debbie ('97B) and Frank ('97B) Mansell, February 6, 2002
Luke Williams to Christine and Andrew D. ('98B) Chaney, February 10, 2002
Caleb Benjamin to Christi and Ethan ('01B) Sayler, May 7, 2002

Susan Teegen-Case (B) was installed in January as designated associate pastor/minister of arts and spirituality of Tabernacle United Church in Philadelphia.

1989 **DeForest B. Soaries Jr. (B, '92m)** will seek a seat in the U.S. Congress in the fall, having won the Republican primary election in June. He said, "When I saw ground zero on September 11, I knew that I would have to summon the courage to help lead the recovery of my state and my nation as successfully as America's original heroes had done." He currently pastors the First Baptist Church of Lincoln Gardens in Franklin Township, New Jersey.

1991 **Julie M. Cowie (B)** adopted Anastasia Sergeyevna Cowie from Krasnodar, Russia, in December (they arrived in the U.S. on Christmas Eve). Anastasia was born August 28, 1993, and is enjoying school, her new home, and her extended family. Her mom's email address is jcowie@becongruent.com.

Patricia Epprecht (B) pastors Christ Presbyterian Church in Marlton, New Jersey. Her email address is peppre@comcast.net.

Timothy L. Morehouse (B) is acting head of the Religion Department at Trinity School in New York City. His email address is tmorehouse@trinity.nyc.ny.us.

1992 **Thomas Foell (U)** writes, "Hi! My wife, **Beth Langstaff ('97D),** and I are living in Tübingen, Germany, where I am working at the university teaching entry-level systematic theology and ethics. I am also a pastor in the Lutheran Church of Germany. We have two children, Jessica, 5, and Jonathan, 2, and would enjoy hearing from those who still know us/me. Just email us at drapratra@hotmail.com or at btfoell@supra-net.net, and we will get back to you. Thinking back to the years at PTS with lots of good memories. One of the best places to be. God bless!"

Pedro P. Govantes (M) copastors Hope Church in Lawrenceville, New Jersey, and is executive director of the Jonathan Edwards Institute in Princeton. His email address is ppgovantes@thejei.org.

Barbara Ellen (Shadis) Liedl (E) married Jeffrey Liedl in 1993. For the past eight years she has been an elementary school music teacher in Asbury Park, New Jersey.

Class notes

On the Shelves

On the Shelves features book recommendations from Princeton Seminary faculty and staff to help alumni/ae choose books that contribute to their personal and professional growth.

Sang Hyun Lee, K.C. Han Professor of Systematic Theology

Rachel's Cry: Prayer of Lament and Rebirth of Hope, by Kathleen D. Billman and Daniel L. Migliore (United Church Press, 1999). In the process of discussing the importance of lament in Christian prayer, the authors address in a very informed and helpful way the issues involved in caring for bereaved persons going through the grieving process.



Photo: James Hong

Galilee, Jesus, and the Gospels: Literary Approaches and Historical Investigations, by Sean Freyne (Fortress Press, 1988). One of the most important books (including several recent works by Richard A. Horsley) for an understanding of the theological significance of the Galilean context of Jesus' ministry.

Kathleen E. McVey, Joseph Ross Stevenson Professor of Church History

The Hidden Pearl: The Aramaic Heritage of the Syrian Orthodox Church, by Sebastian Brock, David G.K. Taylor, and Witold Witakowski, 3 vols., with three videos produced by Giacomo Pezzali (books and videos published by Trans World Film Italia, 2001); available through the Syrian Orthodox Church in the USA (syrianoc@syrianorthodoxchurch.org). An accessible three-volume history of a major branch of the Christian church: 1) the pre-Christian Aramaic background; 2) Syriac literature and history of the patristic period; and 3) subsequent history in Syria, Lebanon, Iraq, and eastern Turkey and now also in Europe and America. Grounded in critical scholarship, beautifully illustrated, and accompanied by professionally produced videos, this is an important contribution to understanding the multicultural dimension of Christianity throughout history.

Iraq under Siege: The Deadly Impact of Sanctions and War, edited by Anthony Arnove (South End Press, 2000). This collection of essays, which includes contributions from Ali Abunimah, Edward Said, Howard Zinn, and Noam Chomsky, offers perspectives different from those usually represented in the media. My interest in the history of this region has brought these materials to my attention. As our national policies increasingly involve this part of the world, American clergy and laypersons of all churches will need to be better informed about all sides of the issues.



Photo: Krystin Granberg

She also teaches in the continuing education department at Ocean County College and owns and operates a private piano studio. Her email address is elihu1@juno.com.

Berlinda A. Love (B) lives in Ewing Township, New Jersey, and is employed with the Trenton Public School District, where she has worked for more than 20 years as an administrator and teacher. At the 130th New Jersey Annual Conference of the African Methodist Episcopal (A.M.E.) Church in April she was ordained for the office of itinerant elder. Also an ordained minister, she is currently on staff at Bethlehem A.M.E. Church in Burlington, New Jersey. She does pastoral care work and "especially enjoys helping to bring new life into the world," as much of her time is spent helping to deliver babies, as well as giving final rites to those who have passed on. Love currently serves as president of the Greater Mercer County Women's Political Caucus. She hopes to publish her first book, *Sermons from the Heart: A Collection of Divinely Inspired Devotional Sermons with Special Tributes*, later this year. She would love to hear from former classmates and friends. Her email addresses are anietalove@aol.com and balove@trenton.k12.nj.us. ▼



Elizabeth (Libby) Tigner (b) graduated from the Claremont School of Theology in 1995 and currently serves as minister of education and parish life at the First Congregational Church in Long Beach, California. Her email address is ejtigner@aol.com.

1993 **Rolf Görnandt (G)** writes, "Finally, I have reached my aim: on November 25, 2001, I was ordained—and am now a pastor at the Lutheran St. Martin Church in Münster, a small town in the north of Germany. I am married to Ruth, who is working on a Ph.D. in systematic theology."

Brian C. Jones (B) writes, "I am the pastor of Christ's Church of the Valley (CCV) in the northwest suburbs of Philadelphia. CCV is a new church development reaching those disinterested in traditional worship and

Class notes

church structures. We are now 15 months old and average 360 in Sunday worship. We estimate that close to 70 percent of our congregants were inactive in church for more than 10 to 15 years before coming to our church. I'd love to interact with other PTS grads doing church in creative, culture-current ways!" His email address is brian@moviechurch.com.

Guy Nave Jr. (B) is assistant professor of religion at Luther College in Decorah, Iowa. His book, *The Role and Function of Repentance within the Narrative of Luke-Acts and within the Social World Depicted by That Narrative*, was released in May, jointly published by the Society of Biblical Literature and Brill Academic Publishers. His email address is navegu01@luther.edu.

Maurice C. Wright III (B), after six and a half years as executive director of the Lawrence Neighborhood Service Center in Lawrenceville, New Jersey, has left that position to become the pastor of the First Baptist Church of Princeton. He looks forward to increasing the church's ministry to the sick and homebound and to doing more outreach in the overall community.

1994 **Jeff Crawford (B)** lives in Pine, Colorado, and has been working as a software developer since 1997. His email address is jeffcrawford2@hotmail.com.

Gordon Crouch (B) lives in Hopkinton, New Hampshire, with his wife, Robin, and children Jamison, 5, and Courtney, 3. He is minister of the First Congregational Church of Hopkinton.

Stephanie Miller-McLane (B) is pastor of St. Stephen Presbyterian Church in Chatsworth, California.

Elizabeth Rohrbach-Perry (B) pastors Bethel United Methodist Church in Montoursville, Pennsylvania. Her email address is pastor.beth@suscom.net.

1995 **Amy Arnold-Hoffman (B)** has been named parish associate and music director at Loyd Presbyterian Church in LaGrange, Georgia. Her husband, **Garrett Arnold-Hoffman (B),** is pastor of the church.

Richard Gardiner (B) now pastors Huntingdon Presbyterian Church in Huntingdon, Pennsylvania.

1996 **Tiffany Nicely Holleck (B)** and **Christian Holleck ('95B)** are both serving solo pastorates in the metro Detroit area. Christian has been pastor at Mt. Hope Lutheran Church in Pontiac, Michigan, since 1997, and he "finds great joy" in the new worship service the congregation has added to the Sunday morning schedule. Tiffany has pastored the First United Presbyterian Church in Warren, Michigan, since 1999. She is "having great fun" planning and leading worship. She writes, "We are balancing—sometimes precariously—two churches of two denominations and one child who feels entirely comfortable at each."

William E.W. Robinson (B) is excited to be a part of the pastor-theologian program of the Center of Theological Inquiry, which met in Princeton in April. He is associate pastor of the First Presbyterian Church in Tulsa, Oklahoma, and recently married Katherine R. Bullock.

1997 **Helen H. Ahn (B)** has completed her first year of law school in New York City. Her email address is ahnhelenh@yahoo.com.

Raymond Barclay (B) is the senior institutional research analyst at the College of New Jersey. He also passed comprehensive exams in a Ph.D. program in educational psychology at Temple University. The program focuses on applied statistics and educational measurement. His email address is barclay@tcnj.edu.

Greg L. Finch (B) has accepted a position as director of worship, music, and arts at Metropolitan Memorial United Methodist Church in Washington, D.C. He guides the integration of visual arts, literature, dance, theatre, music, and liturgy as sensory mediums for God's Spirit. His email address is gfinch@mmumc-dc.org. ▼



Elizabeth (Betsy) Barry Haynes (B, '98M) was ordained by St. Augustine Presbytery in February and serves as pastor of Northside Presbyterian Church in Jacksonville, Florida.

Bradley Brinton Pratt Keyes (B) serves Clairmont Presbyterian Church in Decatur, Georgia, as associate pastor.

Paul C-H Lim (M) earned his Ph.D. in Reformation history from Cambridge University in July 2001 and has since been teaching historical and systematic theology at Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts.

1998 **Beth Crawford (B)** ministers at Westminster House, a campus ministry of Oregon State University. She enjoys the counseling and teaching aspects of campus ministry and looks forward to expanding the mission outreach of Westminster House to the greater community and beyond.

Matthew D. Eddy (B) is currently reading for a Ph.D. in the history of science at the University of Durham in the United Kingdom. His email address is matthew_eddy@hotmail.com.

Class notes

1999 **Melissa Berkey-Gerard (B)** continues her work as program director at the Women's Prison Association in New York City, where she assists women in transitioning from prison to the community. She is also working on establishing a precollege and college program at a women's prison in the city. Her email address is mberkeygerard@lycos.com.

Kyongha Alex (Kim) Park (E, '01B) works full time as a preschool teacher/director at Fremont Christian School and part time at Hanbit Bible Church, a nondenominational Korean American church, where she is responsible for the children's department. Her husband is studying at the Graduate Theological Union at Berkeley for his Ph.D. in church history. The two live in Berkeley, California.

Erin Roberts (B) is "employed as a graduate student [at Brown University], studying early Judaism and Christianity." Her email address is erin_roberts@brown.edu.

Pamela (Jacobi) Starbuck (B, E) serves as the interim associate pastor of discipleship at Whitworth Community Presbyterian Church in Spokane, Washington. Her email address is pamelas@whitpres.org.

2000 **Cheryl Allean Jones (B),** "now ordained!", lives in Durban, South Africa. Her email address is calleanjones@aol.com.

Michael D. Mann (B) is still with the Mission Intern Program of the United Methodist Church and will be seeking ordination soon. He lives in Chicago, Illinois. His email address is michael_mann0@yahoo.com.

Jim McCullough (B, '01M) is an instructor at Somerset Christian College, the only accredited Bible college in New Jersey.

Samuel Johnson Taylor (B) recently became associate pastor of the First Presbyterian Church in Hernando, Mississippi. His email address is sjt5704@hotmail.com.

Heather Rachelle White (B) is a doctoral student at Princeton University.

2001 **Adam J. Dillon (M)** currently serves as a ministry assistant at Holburn Central Parish Church in Aberdeen, Scotland.

Conrad Hackett (B, E) is a Ph.D. candidate in sociology at Princeton University. Last August, he married current

We're not ignoring you!

The editorial staff of *inSpire* receives many class notes every year and tries to print them all. But because the magazine is published three times a year, it sometimes doesn't include recently submitted class notes. If you don't see your class note here, please be patient. It will appear in a future issue.

Dalrymple ('02B) and his wife, Joyce Dalrymple, Blake Couey ('02B), senior Jacqueline Decker, and **Amy Lincoln ('00B).** ▼



dual-degree student Campbell Goodloe in Richmond, Virginia. Their fathers both officiated at the wedding. Pictured above with Campbell and Conrad is a gathering of the many PTS alumni/ae, spouses, and current students who attended: **Ryan Hayes (B), Virginia Mischen-Hayes (B), Jeremy Schipper (B), Emily Griffin (B), Chris Leyda ('02B), middler Sarah Brooke Bagwell, senior Liz Johnson, Kerri Nicoll (B), Jonathan Halcomb (B), senior Erin Dunigan, senior Casey Wait, senior Rob Ater, senior Matt Flemming, senior Mandy McDow, Tim**

James "Skip" Macaulay (B) was installed in February as pastor of Westminster Presbyterian Church in Neptune, New Jersey.

Ruth de Jesus Utz (B) is an adivsor for the Educational Talent Search Program at Southern Utah University. She recruits and works with more than 200 middle and high school students who are low income and the first in their families to go to college, helping them apply to schools and receive financial aid. She also works with them on life skills and other program requirements. Her email address is ruth_dejesus@yahoo.com.

outStanding in the field

Peacemaking in the Israeli/Palestinian War Zone

by Christine Caton



A bombed-out car in the little town of Bethlehem

"O little town of Bethlehem, how still we see thee lie...." Shattered windows, glass and concrete debris everywhere, along with piles of garbage and bombed-out cars. A statue of the Virgin Mary riddled with bullet holes. The close sound of gunfire. Soldiers patrolling the streets. These are the images I have of Bethlehem. This is life under occupation.

I recently returned from a month in the Occupied Territories of the West Bank, living and working in the city of Hebron with the Christian Peacemaker Teams (CPT). CPT is a program of Brethren and Mennonite congregations and Friends meetings from the United States and Canada (although it is ecumenical in scope and staff). CPT arose out of a call in 1984 for Christians to devote the same discipline and self-sacrifice to nonviolent peacemaking that armies devote to war.



On March 25 I wrote home in an email: "Someone said recently that Hebron is like the Old West. Well, this morning was like the shoot-out at the OK Corral. I went on school patrol this morning with two other CPTers and a visiting journalist from the BBC. (CPT accompanies Palestinian children and teachers to school in Hebron to help prevent violence between them and Israeli settlers and soldiers.) Things were calm until we heard a loud explosion, followed by lots of gunfire. Soldiers went running to see what had happened. We quickly followed them. After we got back to our apartment things really started—shooting and explosions all morning.... So this is life in the Palestinian Occupied Territories. This is more than an occupation, this is war."

The next day there was more violence, as there would be every day, and I wrote: "Israeli soldiers shooting at unarmed Palestinian children—no rocks being thrown. This is Hell, I think. That's what I witnessed today. The rocks started flying only after the soldiers had fired several times at a group of children who were trying to get to school. The soldiers also threw a percussion grenade and a tear gas canister (of which I got a strong whiff—and everything you have heard about tear gas is true, it burns like crazy!). I am shaken, but mostly angry at what I haven seen.

"Today I 'Got In The Way' ('Getting In The Way' is CPT's motto.) I stood, along with another CPTer, in front of two soldiers who were preparing to shoot at a group of children. We stood there, with our arms outstretched as the guns were pointed at us, and I thought, 'Enough! No more shooting!' God was with us in a real and visceral way in that moment. And it was a testimony to the power of nonviolent action.

"Shooting and tear gas and percussion grenades—this is war. And I know this is not what God wants for this beautiful land."

There are ways you can get involved to help bring about a just peace for Palestinians and Israelis, even if you are unable to commit yourself to going to the Middle East as I did and will continue to do. One way is to join CPT's Campaign for Secure Dwellings. This program connects local congregations with families in the Hebron area whose houses have been marked for demolition by the government. These houses are demolished for various reasons, including making way for settlements or new roads, or because the family did not have the right papers to allow them to build (papers that are nearly impossible to obtain). You will correspond with your family, and you will commit yourself to public witness once a year on behalf of these families, as well as commit yourself to keeping this subject before your congregation. For more information on the Campaign for Secure Dwellings, you can contact the coordinator of this program, Anita Fast, at csd@cpt.org.

I believe the words that Jesus read at the beginning of his ministry in the synagogue in Luke 4 apply to us today as his followers: "The Spirit of the Lord is upon me, because God has anointed me to bring good news to the poor. God has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor." My prayer is that the oppressed in the Occupied Territories will go free and that the peaceful and just year of the Lord's favor will come soon to Palestine and Israel. ▮

Christine Caton (Class of 1991) is an ordained Presbyterian minister. She is currently a mission volunteer with the Presbyterian Peace Fellowship; she plans to work full time for the Christian Peacemaker Teams in September. She lives in Waterford, Connecticut, when she is not in the Middle East.

The views expressed by the author do not necessarily represent those of Princeton Theological Seminary.

outStanding in the field

Open Eyes, Open Doors



by Leslie Dobbs-Allsopp

One afternoon the sound of muffled laughter outside his office led David Norwood (M.Div. 1998, Th.M. 1999) to look out the window in time to witness four young graffiti artists at work. He strongly encouraged the youths to clean the wall or he'd have to call the authorities. He prayed for guidance during the cleaning, and when the job was done he invited the young people for pizza and soda. A ministry was born. The next week they brought their friends to church, returning each Wednesday afternoon for pizza, Ping-Pong, and foosball. Over the next 18 months, the group grew to include 40 young people new to the church. Norwood presented a weekly message about being fed by God's love ("Jesus made sure that everyone had enough food") so that these young people would have a "feeding experience" of Jesus.

Norwood was called to Community Presbyterian Church in Wapato, Washington, in the fall of 1999. The church is situated in rural apple country on the Yakima Indian Reservation, an area of extreme poverty. The diverse 150-member congregation consists of Native American locals, Hispanic and Filipino immigrant families, and Anglo professionals and landowners. The long-standing members are descended from northern European Protestants who "come from conservative roots," explains Norwood. In the 1960s the area demographics underwent a sea change. Today the schools serve a 70 percent racial/ethnic minority population, and the struggles facing the Native American community are varied and intense.

When Norwood arrived at Community Presbyterian, the church was perhaps best known for "the locks on its doors," but many of those doors have now been opened.



Young people gather for pizza at Community Presbyterian Church.

According to Norwood, God's spirit is blowing new life into the church community. He asked the elders at his first session retreat to describe the assets the congregation had for ministry. One strong asset was the building itself. So the session established a new open door policy: "If someone asks to use the church, the first answer should be yes." The church building is now home to AA groups, ESL (English As a Second Language) classes, various community meetings, and a newly reborn Christian preschool. The preschool includes a new playground that has become a magnet for the neighborhood kids. The open door policy has been exciting for the congregation, but the tensions of growth and change have created challenges as well as opportunities for the members.

David Norwood has been opening doors for all of his 43 years. After "a bit" of college, his career trajectory moved from real estate to computers, from California back home to Washington State. Along the way he and his wife, Gail, adopted three late-placed special needs children, and they now have three grandchildren. At Vashon Presbyterian Church (in Vashon, Washington), the Norwoods volunteered extensively, and David was called to seminary; however, he had yet to earn his college degree. With characteristic determination, he went back to school, finished his A.A., and then his B.A. After a year at Fuller (the Seattle campus) he came to PTS to finish his M.Div. degree.

He has many fond memories of Princeton Seminary, including service on Student Government, working on the PTS web site, studying with Professors McCormack and Allen, playing golf with Dean Armstrong, and a "victory lap" New Testament Th.M. with Professor Don Juel. Norwood's Th.M. thesis focused on the Syrophoenician woman, and his theological work on that story has profoundly influenced his ministry at Community Presbyterian.

Norwood explains that the Syrophoenician woman (Mark 7:24–30) was the archetypal stranger. When she first spoke to Jesus, even he rejected her, but then realized that she "brought the gift of Truth to their relationship." Jesus saw this truth, and his ministry extended to the Gentiles. According to Norwood, "We receive a special grace when we listen to others who are different than ourselves. We can't do this unless God has prompted us to open our eyes to the other."

Norwood has embodied that theology at his church and in his family life. At Community Presbyterian, once eyes and doors were opened, more strangers kept showing up, including a remarkable pastor named Corey Greaves, who knocked on the church door 18 months after the pizza ministry began. Greaves had a vision for outreach to Native American youth in the community, who are at grave risk for suicide and violent death. The session came to share the dream of a full-time outreach youth worker. They "stepped forward in faith," and now the congregation helps to sponsor a praise band and a youth program three days a week.

For Norwood, it's been "an amazing two-and-a-half years, and I can't even imagine what will happen next. This is a God-driven place. We just keep saying 'Yes' when someone knocks on the door.... I guess we're experiencing the answer to the question 'What will Jesus do?'" ▮

Leslie Dobbs-Allsopp is the Bridges Project coordinator at Princeton's Institute for Youth Ministry.

investing in ministry



The Reverend Chase S. Hunt is the Seminary's director of planned giving.

Even in the current up-and-down market, charitable gifts made by way of appreciated securities held long-term (longer than a year) can be quite advantageous to the donor. This is true whether the donor's intention is, for example, to provide for the current needs of our institution through an outright gift to our Annual Fund or to fund one of the life income arrangements offered through our planned giving program.

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To learn more about making gifts to the Seminary by means of appreciated securities and about the various life income plans that we offer, please call me, visit the Seminary's web site at www.ptsem.edu/give/, or request our Gifts of Securities brochure.

Gifts

This list includes gifts made between January 1, 2002, and March 31, 2002.

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The Reverend William N. Boak ('57B)
The Reverend Charles H. Davis ('41B)
The Reverend Harry Porter Farr ('40B)
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The Reverend Dr. Leon W. Gibson ('59D)
The Reverend Llewelyn Kemmerle ('43B)
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The Reverend Dr. John M. Stuart ('41B/'46M)
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Mrs. Esther Loos
The Reverend Dr. Alfonso A. Rodriguez ('46B/'55D)

2001–2002 Alumni/ae Roll Call

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The Reverend Dr. Thomas W. Gillespie ('54B)
Ms. Winnie Jackson
"The education I received at PTS"
"My three years at the Seminary"

Miller Chapel Restoration Project

In Memory of
Mrs. Ruth Appenzeller
The Reverend Dr. William Park Armstrong (1897B)
The Reverend Dr. C. Ransom Comfort Jr. ('31B)
The Reverend Dr. David L. Crawford ('47B)
Mr. Ronald C. Degitz
Dr. David Hugh Jones
Dr. Robert K. Kelley ('48B)
Dr. Howard Tillman Kuist
The Reverend Dr. Robert A. MacAskill ('45B)
Dr. and Mrs. John A. Mackay
The Reverend Richard H. Miller ('55B)
The Reverend Harlan H. Naylor ('42B)
The Reverend Viggo Norskov Olsen ('60M)
Mrs. Grace W. Reifsnyder
The Reverend T. Bancroft Reifsnyder ('19B)
The Reverend Dr. Frederick B. Speakman ('45B)
Dr. David A. Weadon

In Honor/Appreciation of
The Reverend Dr. W.J. Beeners ('48B)
Mrs. Carol A. Belles
Ms. Katherine R. Bullock
The Reverend Dr. Arthur M. Byers Jr. ('50B)
The Reverend Dr. Thomas W. Gillespie ('54B)
The Reverend Dr. James A. Kay
The Reverend Michael E. Livingston ('74B/'91M)
Dr. Donald Macleod ('46G)
The Reverend Dr. Bruce Metzger ('38B/'39M)
Miller Chapel
Princeton Theological Seminary Faculty
Mr. Jesse Reynolds
Ms. Kristin Reynolds
Mrs. Zoe L. Speakman
The Reverend Charles F. Stratton ('51B/'80D)
The Reverend Ruth Ellen Stratton ('80B)
"In celebration of PTS choir!"
"Superb training and resources of PTS"
"All the Seminary meant as spouse and mother of alumni/ae"

Buck Breland Memorial Medical Emergency Endowment Fund

In Memory of
Mr. Osmond P. "Buck" Breland (2000b)

Harwood and Willa Childs Memorial Scholarship Endowment Fund

In Honor/Appreciation of
Mrs. Margaret Armstrong
The Reverend Dr. Richard S. Armstrong ('58B)

The Reverend Dr. Samuel Allen and Anne McMullan Jackson Memorial Scholarship Endowment Fund

In Memory of
Mrs. Anne McMullan Jackson
The Reverend Dr. Samuel Allen Jackson ('32b)

Bryant M. Kirkland Minister of the Chapel Endowment Fund

In Memory of
The Reverend Dr. Bryant M. Kirkland ('38B)

Mrs. Norma Macleod Memorial Scholarship Fund

In Memory of
Mrs. Norma Macleod

Princeton Theological Seminary

In Memory of
The Reverend Dr. James E. Loder ('57B)

In Honor/Appreciation of
The Reverend Dr. John T. Galloway ('66B)
Mrs. Susan Hall Galloway ('66E)

Touring Choir Fund

In Honor/Appreciation of
Princeton Theological Seminary Touring Choir

In Memoriam

Blessed are the dead...who die in the Lord.
Yes, says the Spirit, they will rest from their
labors, for their deeds will follow them.

Revelation 14:13

1926: William Wylie Young
March 16, 2002
Cincinnati, OH

1931: Carl McIntire
March 19, 2002
Collingswood, NJ

1937: G. Aubrey Young
February 26, 2002
Corvallis, OR

1940: S. Charles Shangler
January 26, 2002
Medford, OR

1941: John Alexander Bellingham
February 8, 2002
Wheaton, IL

1942: Arnold B. Come
May 26, 2002
Greenbrae, CA

1943: Phillips P. Moulton
January 9, 2002
Sandy Spring, MD

1944: Robert C. Johnson
March 14, 2002
North Branford, CT

Vernon Howard Kooy
February 22, 2002
Winston-Salem, NC

1945: R. Alan Cheesebro
notified April 2002
North Bend, OR

1946: John W. Benyamin
June 26, 2001
Arlington, VA

1947: James Arnold
August 19, 2001
Redlands, CA

1948: Howard H. Charles
March 16, 2002
Goshen, IN

Charles H. Jester Jr.
June 20, 2001
McMinnville, OR

Donald May
January 23, 2002
Camp Hill, PA

1949: Glenn E. Peters
October 20, 2001
Arroyo Grande, CA

1950: Arthur M. Byers Jr.
March 25, 2002
Lancaster, PA

1954: Beverly R. Cosby
January 21, 2002
Lynchburg, VA

Robert B. Davidson
December 26, 2001
Santa Fe, NM

Wayne W. Witte
September 22, 2001
North Charleston, SC

1960: A.J.G. Dreyer
December 29, 2000
Cape Town, South Africa

1961: John W. Wilder
May 13, 2002
Swarthmore, PA

1966: William F. Groff Jr.
May 2002
Galena, MD

1977: Jackson Malewo
January 2002
Arusha, Tanzania

1985: Joseph Jay White
notified March 2002
Oneonta, NY

2000: Sonja Sunnah Park
May 3, 2002
Baltimore, MD

Faculty Emeritus:
Gibson Winter
April 3, 2002
Chestertown, MD

It is with deep sadness that Princeton Seminary reports the death of Dr. G. Robert Jacks on June 5, 2002. Dr. Jacks was the Arthur Sarell Rudd Professor of Speech Communication in Ministry. A memorial service was held for Dr. Jacks in Miller Chapel on June 22. The next issue of *inSpire* will include a tribute to his life and ministry.

How then shall they lead?

by John W. Stewart

Recently I listened to a seasoned pastor give a convocation address to beginning seminarians at another seminary. He said that a Protestant seminary education ought to provide at least three things: a thorough acquaintance with and deep respect for the Christian tradition rooted and critiqued in the biblical witness; an informed participation in the classical practices of pastoral ministry—preaching, teaching, and counseling; and, finally, ample opportunities to establish lifelong friendships. Friends, he said eloquently, nourish our humanity and help keep us accountable. It was an inspiring speech. I left resolving to do better.

But I also left grousing to myself about his second grand goal. Is preaching, teaching, and counseling the sum of pastoring in a modern congregation? What about a pastor's call to *lead* a congregation? I also wondered whether he sensed the seismic changes coming for American congregations and what those changes entail for pastoral leadership?

Especially sobering is Wade Clark Roof's *The Spiritual Marketplace* (Princeton University Press, 1999). This well-known sociologist argues that a convergence of powerful social and cultural forces—modernity and its discontents, a pyscho-cultural interpretation of religion, the rise of the expansive self, and the role of media, to name a few—has created a new kind of Protestant congregation. He supplied ample evidence for what most contemporary pastors already know: most mainline Protestants now participate in congregations *on their own terms*. They believe, act, and contribute as their privatized agendas dictate. In such a bewildering, rootless, and relativistic milieu, how is the contemporary pastor to lead?

I know a pastor's portfolio is already full with preaching, teaching, and caring for souls. Yet her or his leadership role will not disappear. I suggest two ways to help illumine and energize pastors as they take on leadership responsibilities. Both are theological and practical.

First, we Presbyterians need a summit-like assembly of pastors and theologians to create a fresh and informed ecclesiology focused on the local church. The venerable guru of American organizations, Peter Drucker, once commented that most nonprofit organizations in America cannot answer two questions: "What business are you in?" and "How is business?" I've been intrigued by that comment. What is a congregation's "business"? I often come away from my own involvement with congregations and ecclesial governing bodies with the same question: What are the bedrock, indispensable, uniquely Christian purposes for a contemporary Protestant church? And why do contemporary Protestants stutter and strain to answer that question?

We need to generate a theological manifesto for congregational life. Such an affirmation would include: a clarification about the gospel of Jesus Christ and its claims on contemporary congregational life; an understanding of the biblical witness about the people of God as the covenantal community and about the *missio dei* that governs that community; a critical appreciation of the church's wisdom regarding those ecclesial "marks" that define *and* critique a congregation's ordinary practices; and a model for discerning the Holy Spirit's leading and prodding in particular local contexts.

Of course, Christian congregations are not entrepreneurial enterprises free to concoct their own mandates and agendas. I do contend, however, that the front-rank task of the professional and lay leadership of a congregation is to align and focus these classical theological perspectives into a congregation's vision-driven ministry. As one pastor friend put it succinctly, "My job is to keep the herd headed in one general direction."

Second, we Protestants need to find a better way to display exemplary models of creative congregation-based ministries and practices. Those of us who visit in many congregations and read about American congregational life know there are outstanding examples of Christian witness and mission taking place across this nation. For the most part, however, they are rarely shared. Yet when students, parishioners, and pastors carve out time to encounter effective ministries in *other* vibrant congregations, they usually become more open to self-assessment and reimagining. "Show and tell" ought not to be a monopoly of kindergartners. The distinguished Lutheran historian Martin Marty put it this way in *The Christian Century:*

> It is time to study congregations that work. One more explanation of What Went Wrong will induce only a thousand more yawns. [We need religious leaders] who neither rehash what has already been said nor reach for postmodern cleverness [that] does not touch where most people live. We need to locate such places and listen to their people.

The pastor's portfolio, in short, needs to be expanded if mainline congregations are to step up to their 21st-century vocations. The wisest scholars I know who write about pastoral leadership skills believe those skills can be learned by imitating good models, can be honed by further theoretical reflection, and can mature through practice and evaluation. If this is so, those skills are worthy pursuits in a pastor's continuing education and for a governing body's front-line agenda. They might even be appropriate for a seminary's curriculum. ▮



Photo: Krystin Granberg

John W. Stewart is Princeton Seminary's Ralph B. and Helen S. Ashenfelter Associate Professor of Ministry and Evangelism. He has led conferences for congregational leaders and pastors across the nation and abroad, and before coming to Princeton he served for 16 years as pastor of Westminster Presbyterian Church in Grand Rapids, Michigan.

Calendar

Art Exhibit

August 19–October 11

Lee Rumsey
"Celebration"
Erdman Art Gallery,
Erdman Hall



Eighth Quadrennial International Congress on Calvin Research

August 20

Opening Convocation
7:15 p.m., Miller Chapel
Welcome from PTS President Thomas W. Gillespie and Praesidium Secretary David Wright
Lecturer: Dr. Elsie Anne McKee, PTS Professor of Reformation Studies and the History of Worship
Call Sharon Kozlowski at 609-688-1935 for more information.

Opening Convocation of the Academic Year

September 17

8:00 p.m., Miller Chapel

Princeton Seminar Weekends for Prospective Students

September 26–29, October 17–20, November 14–17, and December 5–8

Call 800-622-6767, ext. 1940, or email vocations@ptsem.edu for more information.

Stone Lectures

September 30–October 3

Dr. Sarah Anne Coakley, Edward Mallinckrodt Jr. Professor of Divinity at Harvard University Divinity School, will give a series of five lectures on the topic of "God, Sexuality, and the Self: A Theology of the Trinity."
September 30, 7:00 p.m.
October 1, 1:15 p.m.
October 1, 7:00 p.m.
October 2, 7:00 p.m.
October 3, 1:15 p.m.
All lectures will be held in the Main Lounge in the Mackay Campus Center.

Joe R. Engle Organ Concert

October 7

Lumina Sacred Arts Ensemble; Marie Rubis Bauer and Michael Bauer, organ; Kara Esposito, Edward Lawrence, and Janet O'Faolain, dancers
8:00 p.m., Miller Chapel

Abraham Kuyper Prize Lecture

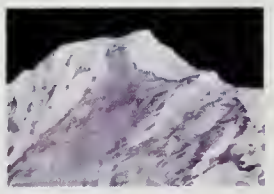
October 14

The Honorable Andrew Young, cofounding principal and chairman of GoodWorks International based in Atlanta, Georgia, lecturer
7:30 p.m., Miller Chapel

Art Exhibit

October 21–November 30

William Brower
"Mountain Tops"
Erdman Art Gallery,
Erdman Hall



Fall Choral Concert

November 15

8:00 p.m., Miller Chapel

2002 Geddes W. Hanson Lecture

December 9

Dr. Kwame Anthony Appiah, Laurance S. Rockefeller University Professor of Philosophy and the Center for Human Values Elect, Princeton University, lecturer
Time to be announced, Main Lounge, Mackay Campus Center

Art Exhibit

December 9–January 24

Eileen Kennedy-Dyne
"Pentimenti: A Decade of Paintings"
Erdman Art Gallery,
Erdman Hall



Christmas Concert

December 18

Carols of Many Nations
6:30 p.m. and 8:30 p.m., Miller Chapel

For more information about these events, visit www.ptsem.edu or contact the Office of Communications/Publications at 800-622-6767, ext. 7760 or commpub@ptsem.edu.

inSpire
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InSpire

Princeton Theological Seminary

Winter 2003

Confession of Christ



...and the Practice of Politics

In This Issue

Faith and Politics • Confession of 1967 • Tribute to Robert Jacks





PTS in photos

Recently, reproductions of some of Henry Ossawa Tanner's biblical paintings were hung in the first-floor hallways of Hodge Hall on permanent display. Tanner (1859–1937) is perhaps America's most renowned African American painter. The son of an AME minister, Tanner trained under Thomas Eakins at the Pennsylvania Academy of the Fine Arts and began exhibiting at the Paris Salon in 1894. He spent most of the remainder of his life in France. Tanner's religious paintings are mostly scenes from Jesus' life and ministry, though he did not paint the crucifixion.

The nine paintings displayed in Hodge Hall are of Old and New Testament themes: "Annunciation," "Mary," "Flight into Egypt," "Return of the Holy Women," "Angels Appearing before the Shepherds," "Miraculous Haul of Fishes," "Daniel in the Lions' Den," "The Good Shepherd," and "Christ at the Home of Mary and Martha." They are reproduced with the permission of museums around the country where the original paintings are displayed.

"Mary"—Collection of La Salle University Art Museum, Philadelphia, PA; gift of Ragan and Regina Henry (above left)

"The Good Shepherd"—Collection of The Newark Museum, Newark, NJ; gift of Mr. and Mrs. Henry H. Werhane, 1929 (below left)

inSpire
Princeton Theological Seminary

Winter 2003
Volume 7
Number 2

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The views expressed in *inSpire* may not necessarily represent those of Princeton Theological Seminary.

On the Cover
Art Director Kathy Whalen has used U.S. campaign buttons and flags of Mexico, Kenya, Germany, South Korea, and the United Nations to convey the truth that for many Christians the flag of patriotism flown during election season is marked, and sometimes torn, by their confession of faith in Jesus Christ. Whether running for office, voting, or reciting the great confessions of the Reformed faith in worship, these believers understand that faith propels us from the church into the world.

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in this issue

Check us out online!
And send our web address to friends, parishioners, and those you love. *inSpire* is online at **www.ptsem.edu/read/inspire.htm.**

Features



11 • Faith and Politics: Two PTS Alums Make Bids for U.S. Congress, Fall Short
DeForest Buster Soaries and Doug Forrester are the latest PTS grads to seek to live out their Christian calling by running for political office. Both ran for U.S. Congress from New Jersey this fall. Their campaigns raised the larger questions about what happens when faith and politics mix.
by Kent Annan



16 • Giving Words to the Story
G. Robert Jacks, a longtime professor of speech communication at Princeton Seminary, died suddenly on June 5, 2002. In this tribute, one of his faculty colleagues and several of his former students honor his career and his ministry and remember both what he meant to them and what he taught them.
by Barbara A. Chaapel, Charles L. Bartow, Margot Starbuck Hausmann, Jack R. Van Ens, and Donald M. Mackenzie Jr.



20 • A Living Confession: The Presbyterian Church and the Anniversary of the Confession of 1967
Every church must respond to the demands of its place and time, and confessions are one of the ways churches have done so. The Confession of 1967 and the *Book of Confessions* are part of the living witness to today's church.
by Erika Marksbury

Departments

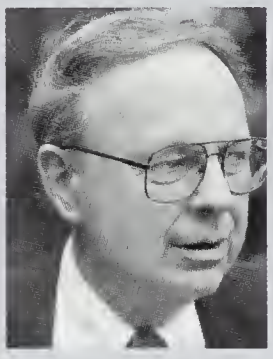
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from the president's desk

Dear Friends and Colleagues:

Although Calvin designated the pastorate as the "first office" of the church, ministry then and now takes a variety of forms that supplement and expand that which is conducted in and by congregations.

This is reflected in the opening sentence of the Seminary's official mission statement: "Princeton Theological Seminary prepares women and men to serve Jesus Christ in ministries marked by faith, integrity, scholarship, competence, compassion, and joy, equipping them for leadership worldwide in congregations and the larger church, in classrooms and the academy, and in the public arena."



God calls people to serve in many different ways. One article in this issue focuses on politics, a demanding vocation for those who seek to be faithful. The relationship of the church and politics is also touched on in an article about the confessions of the Presbyterian church, which particularly remembers the 35th anniversary of the Confession of 1967. Finally, with sadness, we remember the faithful ministry of Professor Robert Jacks, whose ministry teaching speech affected so many Princeton alumni/ae. I trust that these stories will be a source of encouragement and inspiration to you.

With every good wish and warmest regards, I remain

Faithfully yours,

Thomas W. Gillespie

Thomas W. Gillespie

Letters

Picture Perfect in Scotland

I want to thank you most sincerely for very kindly including the photograph of Kirkmichael Parish Church, here in Scotland, in the splendid collage that forms the cover [summer/fall 2002] of *inSpire*. I was more than delighted to see this when my copy arrived this morning, and I know it will generate much excitement when I tell the congregation on Sunday morning. The congregation is a small but hard-working and committed gathering of mostly rural people—whose 18th-century church means much to them. This is in fact the third church on this site. Christian worship here goes back some 700 years!



We are very touched by this gesture, and I know that it will bring much happiness to the hearts of those lovely people here who I'm extremely privileged to serve.

W. Gerald Jones ('83M)
Ayrshire, Scotland

Thankful for Professor Loder

The Princeton community lost a truly wonderful professor last November with the death of Dr. James Loder. As we approach the Thanksgiving season, I will remember him and be thankful for his approach to helping students. He never imposed his opinion; he always encouraged us to think for ourselves. During my tenure at Princeton as I faced the challenge of being a student, a wife, and a new mom, he was a treasure and an inspiration to me in many ways—not only in his teaching, but also in the way he lived and served the Princeton and surrounding communities.

Delores Ferguson Richardson ('67E)
Washington, D.C.

Disclaiming the Palestine Disclaimer

The editors of *inSpire* received a number of letters from people upset about inclusion of a disclaimer at the end of Christine Caton's article, "Peacemaking in the Israeli/Palestinian War Zone" [summer/fall 2002, page 37]. It said, "The views expressed by the author do not necessarily represent those of Princeton Theological Seminary."

One reader wrote, "What a pity that the views expressed by Christine Caton, who is courageously making peace in the Israeli-occupied Palestinian territories, 'do not necessarily represent those of Princeton Theological Seminary.'" Readers used words like "disappointed," "dismayed," "scandalized," and "awful." One wondered, "Why does a cry for justice for the Palestinian people and a factual account of one person's experience of the gross injustice being inflicted upon them...require such a noncommittal statement? This is when the church and its institutions must speak out, both for the sake of the suffering Palestinians and for the integrity of our Christian witness."

All the letters asked why this article, and none of the others, was appended by the disclaimer.

We acknowledge that many articles are printed that do not represent the views of the entire Seminary community without a disclaimer attached, but realize that the issues taken up in Caton's article are especially contentious, with strong opinions on both sides (both in Israel and the U.S.) about how peace in the Middle East can be achieved.

Having earlier printed another article that also expressed a Palestinian perspective ["The Hopes and Fears of All the Years," winter 2001, pp. 5–6], and receiving comments from some of the Jewish faith who were concerned about the lack of an Israeli perspective,

the editors included the disclaimer to highlight the fact that Princeton Seminary does not have an official position about the political solution or the assignment of political blame in this tragic situation. The editors also wish to express that the Seminary stands emphatically behind Ms. Caton, is proud of her work, and continues to pray for the ongoing situation in the Middle East. Finally, the author was comfortable with, and gave her permission for, the use of the disclaimer.

In response to the letters from our readers, and in order to avoid similar misunderstanding in the future, we have decided the best way forward is to add a disclaimer to *inSpire*'s masthead on page one that says, "The views expressed in *inSpire* may not necessarily represent those of Princeton Theological Seminary." This will cover the entire magazine and preclude the need to add disclaimers to specific articles in the future.


outStanding in the field

Peacemaking in the Israeli/Palestinian War Zone

by Christina Caton

Protesting Military Chaplains

I've often claimed that PTS's main interests, under an ideological cloak of ministry, were really twofold: wealth and power. But your glamorization of military chaplains in the pages of the spring 2002 *inSpire* really hit a new low. A minister in uniform is blasphemous.

Thirty years ago—during the Vietnam War—I led a demonstration outside a convention of military chaplains in Seattle. Nothing in the last three decades has done anything to raise my estimation of the position. The best thing current chaplains could do would be to resign in protest over the brutal empire our nation has become.

How about a feature story on alumni/ae of PTS who have worked for peace and justice causes from the time they were in seminary—and never stopped? Now that would be a story worth telling!

Bruce Cameron ('73B)
Eugene, Oregon

(Mis)interpreting a Hymn?

Professor Sally A. Brown ["Preaching That Fosters 'Ecclesial' Identity," summer/fall 2002, page 14] uses the gospel song "I Come to the Garden Alone" as a symbol of the mistaken emphasis on individualized spirituality.

She notes that the song "is intended to evoke the resurrection appearance to Mary in the burial garden on Easter morning," which is what the author claimed, but declares that "the hymn's text omits Jesus' commissioning of Mary to go back to the gathered community of disciples to preach the good news, thus severing personal encounter with Jesus from its ecclesial context."

I am ambivalent about the song, although many in both my congregations love it. I find it overly sentimental, I dislike the voice of Jesus being described as "sweet," and in addition I oppose the notion that "the joy we share as we tarry there, none other has ever known"—which seems as if one is bragging about winning some sort of contest, and which ignores the deep relationship with Christ of all people around us as well as those throughout history.

Nonetheless, I think Professor Brown is mistaken when she says that the song omits the commissioning of Mary. In verse three, the author depicts Mary Magdalene as wanting to stay in the garden with the risen Christ, but she is not allowed to do so: "But he bids me to go." What is this but a reflection of John 20:17b, where Jesus tells Mary to carry the good news to his not-yet-understanding/believing disciples?

The next section of verse three is intriguing: "Through the voice of woe, his voice to me is calling." Does that mean that the voice of the risen Christ comes to us with comfort as we struggle with the sorrows of life? Or does that mean that Jesus speaks to us by means of "the voice of woe," calling us to mission?

I take it as the second, for was that not the situation of the disciples? Jesus was commissioning Mary to take his joy to their grief, the good news of his resurrection to their sorrow that Jesus was dead, defeated, and destroyed, only another false messiah. The voice of their woe was that through which Jesus called Mary to proclaim and demonstrate the life-changing, world-transforming gospel of his cross and resurrection. So it is with us.

One thing more: when we sing this gospel song in church, even though it focuses on Mary's individual experience, it is an ecclesial act, whereby all of us singing identify ourselves with Mary Magdalene in her sin and forgiveness, in her tears and despair, in her joy as the risen Christ calls her by name, in her mission as she's sent forth in his name.

David Robert Black ('75M)
Warren, Ohio

Editor's Notes:

The burn victim mentioned in the Student Life article about Danny Thomas's experiences in Uganda [summer/fall 2002, page 11] was released from the hospital this past summer and is living in Jinja, Uganda, hoping for plastic surgery.

With sadness, we report the death of Julia Robinson, featured in an Outstanding in the Field article in the spring 2002 issue of inSpire *[page 36]. Now that the grip of suffering and sorrow has been loosed, we trust that her new life with God is boundlessly joyful.*

Please write—we love to hear from you!
We welcome correspondence from our readers. Letters should be addressed to:
Editors, *inSpire*
Office of Communications/Publications
Princeton Theological Seminary
P.O. Box 821
Princeton, NJ 08542-0803
email: inspire@ptsem.edu
Letters may be edited for length or clarity, and should include the writer's name and telephone numbers.

inSpire interactive

inSpire is pleased to introduce this new feature that invites our readers to share ideas/stories with other readers. For each issue, we will pose a question (some serious, some light-hearted) and give submission details via email. To receive the questions, alums should sign up at http://www2.ptsem.edu/alumni/change.htm and non-alums at http://www.ptsem.edu/read/inspire/subscribe.htm. We're thankful to those who sent in entries for this debut, are sorry we could not print all of them, and look forward to hearing from many of you in the issues to come!
Sincerely,
The Editors

What is a favorite memory of a Christmas pageant at your church?

In Wide-Eyed Wonder

Just a month before Christmas, my colleague was installed as a pastor at our congregation. At their former church, his wife and teenage daughter had been very involved in liturgical dance, so it was decided that as part of the Christmas Eve worship service they would liturgically dance to "O Holy Night," as my colleague sang that beautiful Christmas carol. It was the first time that dancing had been part of this service.

As my colleague sang, the women danced. Out of the corner of my eye I glimpsed one of our two-and-a-half-year-old worshipers slip away from her parents and slowly, ever so slowly, make her way up the chancel steps. She came and stood directly in front of me. Her parents started to leave their seats to retrieve her, but I motioned for them to stop, letting them know all was well. I was ready to grab her in case she came too close and into harm's way.

The child stood, eyes and mouth wide open in awe and wonder, as she watched every move the dancers made. Tears came to my eyes and to the eyes of many others who experienced this epiphany. Oh, if we all could stand, eyes wide open in awe and wonder, as the Christ Child comes to us, into our hearts, each Christmas and each day of our lives.

"Jesus said, 'Truly, I tell you, whoever does not receive the kingdom of God like a little child will never enter it.'"
Roberta Arrowsmith (M.Div., 1991; Th.M., 1994), associate pastor
Newtown Presbyterian Church,
Newtown, Pennsylvania

Let It Be

I was young and ambitious; I wanted a Christmas pageant. I wouldn't take "no" for an answer. I had been at Farringdon Church for only a few months and was busy rebuilding the Sunday school from the ground up, welcoming dozens of new members into the congregation, and reorganizing everything. (Now that I have been at Farringdon for 15 years, I realize what I did to those poor people. But being Canadian, they were too polite to object.)

The night of the Christmas Pageant arrived. We were not prepared. The cast looked their parts, but did not *know* their parts. Ten minutes before curtain, Imogen, the little girl who was cast as Mary, broke down and cried. I did my best to assist her in her time of need. It was then that I realized that instead of "Mother Mary comforts me," I was comforting Mother Mary! Oh well, "let it be."
Joe A. Dunkerson (M.Div., 1985), pastor
Farringdon Independent Church,
Brantford, Ontario, Canada



What the Grinch Stole This Time

As a quite proper but self-conscious middle-aged woman was giving Christmas program directions to the children assembled before her, men were stretching a coiled wire across the front of the platform, from which would hang a stage curtain. As one of the men tried to loop the wire into an eyehook, it slipped from his hand and whipped across the auditorium, catching the corner of the woman's wig (which had been a secret) and throwing the wig over the heads of the children.

Rehearsal was dismissed, and she was never seen again in this church.
Wallace Alcorn (Th.M., 1965)
Wallace Alcorn Associations,
Austin, Minnesota

The Christmas Scandal

One year we were low on angelic-looking primary students, so the senior high youth group was given the task of putting on the pageant. The expectation was that the youth would do something nontraditional or contemporary, but that was not to be. Many were from a local children's home (abused and run-away kids), and the idea of a traditional pageant was comforting for them, not "cute" or "corny." It was a symbol of a childhood they had never known.

The group chose as Mary one of the girls from the children's home: 16, tough as nails, and a leader of the others. She took the role to heart and spent hours on the realistic costume, even borrowing a "sizing pad" from a local maternity store. So it was on Christmas Eve that our "Mary" appeared in the doorway looking all the world like an about-to-be teen mother. As the interracial Mary and Joseph walked hand-in-hand down the aisle, shopping-cart donkey in tow, I heard a sharp matriarchal gasp behind me, along with the whispered words: "Oh my God, she's pregnant!"

Suddenly, I understood the story as never before. This is what Mary faced: the scorn, the shame, the hushed comments. The following year, the youth group was replaced in the pageant by young children, who embody the story's charm, but none of its scandal. To me, however, Mary will always be a street-wise teenager, who walked down the aisle with her head held high and her face absolutely shining.
Thomas L. Blackstone (M.Div., 1987), pastor
Grant Memorial United Methodist Church, Presque Isle, Maine

on&off Campus

Engle Institute of Preaching Initiated

Princeton Seminary is pleased to announce the creation of the annual Joe R. Engle Institute of Preaching, which will kick off in June 2003. Established through a generous gift from Joe R. Engle, a member of the Fifth Avenue Presbyterian Church in New York City, the institute is designed to support, nurture, and encourage pastors in the practice and art of preaching. It will take place annually during the second week of the Seminary's summer Institute of Theology.

Up to 50 members of the PTS Classes of 1996 and 1997 will be selected by the Seminary to come to campus the week of June 22-27 in order to renew their preaching vocations through study and practice.

"We want to offer practical workshops and conversations with faculty and with preaching colleagues, and to provide glorious worship in Miller Chapel for preachers who usually have the task of helping others to worship," explains Kristin Saldine, minister of the chapel, who coordinates the institute.

Rather than a focus on gathering to listen to nationally renowned preaching "stars," the Engle Institute, according to Saldine, will focus on participants honing the craft of preaching as they practice it in their churches.

Princeton faculty members Charles Bartow, Nancy Lammers Gross, Cleo LaRue, Jim Kay, Randy Nichols, and Sally Brown will lead workshops on topics like voice and speech, and preaching in congregational context. Thomas K. Tewell, pastor of the Fifth Avenue Presbyterian Church in New York City, will be in residence for the week and will preach each evening. The preaching institute coincides with the second week of the Institute of Theology. If homework and preparation time allow, Engle Institute Fellows will be welcome to attend any institute early morning events (daily morning prayer, Bible studies, and convocation).

The cost to participants will be round-trip transportation between their home and Princeton. The Engle Institute will cover tuition, on-campus lodging, and meals. Limited scholarship funds are available to offset travel cost based on need.

If you are interested in being an Engle Fellow, are a member of either the Class of 1996 or the Class of 1997, and are currently serving a congregation as pastor, associate pastor, or interim pastor with regular responsibility for preaching and worship, please email engle.institute@ptsem.edu for more information.

Hispanic Theological Initiative News

This past summer, Latino and Latina theological scholars from the U.S. and Puerto Rico gathered at Princeton Seminary for a workshop and lectureship sponsored by the Hispanic Theological Initiative (HTI). Miguel Diaz, a Cuban American and assistant professor of systematic theology at St. Vincent de Paul Regional Seminary in Boynton Beach, Florida, lectured on Latino/a anthropology and its communal vision of reality. He was also awarded a book prize for his book *On Being Human: U.S. Hispanic and Rahnerian Perspectives*.

During the four-day workshop, HTI celebrated the opening of a new dissertation series at the Seminary's Speer Library. Doctoral dissertations written by graduates of the HTI scholars program will be cataloged in the series, which librarian Steve Crocco says will bring new patrons to the library. "A great library is made up of interesting collections and interesting patrons, and we're excited about both coming to our library," he said.

Zaida Maldonado Pérez, formerly director of HTI and now on the faculty of Asbury Theological Seminary, told guests that the North American Latino/a community is "at an important crossroads. The growth rate projects Latinos/as as the most numerous minority in the United States in the next few decades. And at the very core of life in Latino/a communities stands the religious community, which for a majority of Latinos/as provides meaning, hope, and cultural identity."

HTI's mission is to train scholars and teachers to sustain that community, and, according to Maldonado Pérez, the number of such religious leaders is negligible at U.S. seminaries and universities today.

Joanne Rodriguez, a graduate of Princeton Seminary, succeeded Maldonado Pérez as director of HTI in June.

HTI also jointly sponsors an annual lectureship with Princeton Seminary. This year's lecture was given on December 3 by Elizabeth Conde-Frazier, assistant professor of religious education at the Claremont School of Theology and this year's HTI dissertation award winner .

HTI is funded by the Pew Charitable Trusts and has been housed at Princeton Seminary since 1999.



Photo: Leigh Photo Imaging

HTI director Joanne Rodriguez, right, with dissertation-year awardee Hjamil Martinez Vazquez

Calvin Congress Convenes in Princeton

About a hundred Calvin scholars gathered in Princeton in August for the eighth quadrennial International Congress on Calvin Research. Founded in Europe in the early 1970s, the congress, thought to be the most eminent gathering of Calvin scholars in the world, held its first meeting in Amsterdam in 1974.

The five-day event consisted of presentations, discussion, music, and visits to local sites of interest to Reformed historians (Old Dutch Parsonage, which is a museum, and the Old Tennent Church).

Elsie McKee, PTS professor of Reformation studies and the conference's local arrangements host, called the event "a working congress, a study time." Her presentation was titled "Calvin and His Colleagues As Pastors: New Insights into the Collegial Ministry of Word and Sacraments in Calvin's Geneva." Other scholars presented papers on a wide range of Calvin-related topics.

Music also played an important role in the meeting—reflecting the fact that sung psalms were an important element in worship in Calvin's Geneva church.

"There was a rich selection of music, both instrumental and vocal, from the Genevan French Reformed Psalter and from psalters of the other languages of the Reformed tradition," she said, "both historical texts from the 16th, 17th, and 18th centuries and more contemporary texts and settings from around the Reformed world, including from Indonesia and Japan. Texts were sung in 11 languages: French, English, German, Dutch, Italian, Hungarian, Romansch, Gaelic, Indonesian, Afrikaans, and Japanese."

Scholars welcomed the chance to reflect at Princeton Seminary on Calvin's worldwide influence through the centuries—which has included a significant influence on this very campus.



Photo: Leigh Photo Imaging

PTS professor Elsie McKee (front row, second from left) with fellow members of the Calvin Congress planning committee

on&off Campus

PTS Teach-In Says "No" to Attacking Iraq *by Mandy Iahn*

On Wednesday evening, October 16, with PTS's largest lecture hall filled to capacity, four PTS professors launched an attack against the possible United States invasion of Iraq. The teach-in—whose posters advertised, "Attack Iraq? NO!"—sought to encourage the Princeton community to question the Bush administration's case for an offensive war and to hold its government accountable.

Passions ran high as Professors George Hunsinger, Kathleen McVey, Luis Rivera-Pagán, and Mark Taylor all presented cases in opposition to the U.S. claim that Iraq is an imminent threat to America safety. The panel questioned possible ulterior motives, such as seeking economic growth and world domination. Hunsinger posed the question, "Are weapons of mass destruction the pretense while oil is the prize?" To illustrate his point, he quoted various journalists and political figures whose views had not made it into the mainstream media. Jessica Bratt, a PTS junior said, "The teach-in confirmed my suspicions that there is a significant difference between the truth and the media."

Taylor said, "Christians must have a loyalty to the whole," while Rivera-Pagán reminded the audience to consider the welfare of civilians in war-torn countries. PTS senior Tu Truong, of Vietnam, testified to Rivera-Pagán's point when he recounted his own experience with the enduring effects of war in his homeland. "What you see in the movies is not war," said Truong. "There is no hero in war. There is only human brokenness."

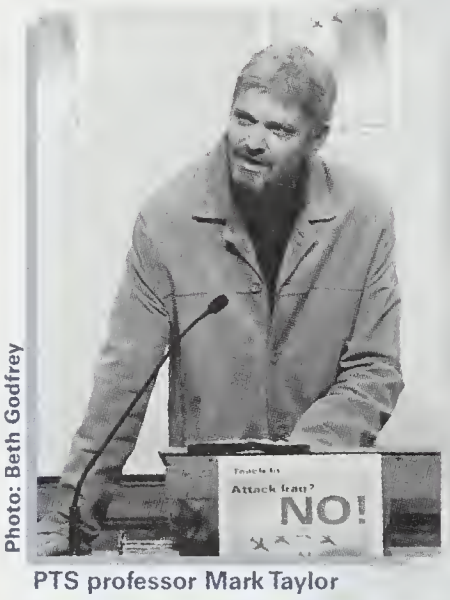


Photo: Beth Godfrey

PTS professor Mark Taylor argues that waging war against Iraq is not the right decision.

The teach-in was not limited to discourse. Musical guests Kiran Young and Mary Beth LeCroy, both PTS middlers, led the audience in songs for peace, "Where Have All the Flowers Gone" and "Blowin' in the Wind." PTS professor Deborah van Deusen Hunsinger prayed and read from Jeremiah 9.

In addition to the teach-in, some PTS students have participated with the Coalition for Peace Action, a local grassroots citizens' organization opposing war that is gathering every Saturday afternoon on Nassau Street in Princeton to form a "wall of dissent." The Friday evening following the teach-in, two informational videos were presented, one on the devastating effects of U.S bombing in Iraq and one offering a historical perspective on U.S./Iraq conflicts. Audience members were encouraged to take action and to attend the antiwar "March on Washington" on October 26, which several students and professors did.

"I am thankful for the information presented by the panel," said PTS junior Lauren Moore. "It shed light on the true threat, or lack thereof, from Iraq." A few in the lecture hall expressed their disagreement with the predominant antiwar sentiment by not participating in the night's final song, during which the audience stood, joined hands, and sang, "Gonna lay down my sword and shield down by the riverside...I ain't gonna study war no more."

Mandy lahn is a PTS junior.

Anglican Scholar Illuminates Doctrine of the Trinity in Light of Gender

Sarah Coakley, a priest in the Church of England's Diocese of Oxford and a professor at Harvard University Divinity School, gave the annual Stone Lectures (the oldest lectureship at PTS, established in 1871) this fall on the topic "God, Sexuality, and the Self: A Theology of the Trinity." She described the theme of her lectures as "the messy entanglement of sexual desire and the desire for God."


Photo: Beth Godfrey

Sarah Coakley, Stone lecturer

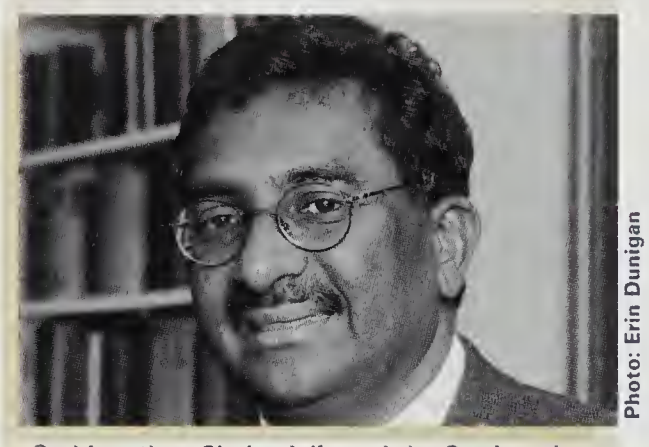
She considered what she called "neglected perspectives" in her look at the foundations of the central Christian doctrine of the Trinity: "social and political factors, psychological desires, ritual accompaniments, and visual and imaginative assessments." Using field work, textual analysis, and iconographic investigation, she brought to light "lost fragments" of a systematic understanding of the Trinity that address sexuality, gender, and power, and that posit, based on the contemplative tradition, a "vulnerability that evokes divine power not as violence, but in a way that does not obliterate the personal power sought by women, but sustains it."

Examining the Theology of the Oppressed

"I'm raising some critical questions about how [in India] Dalit theology and tribal theology have crystallized," Sathianathan Clarke said of his lectures for the annual Students' Lectureship on Missions. "And I'm looking at ways in which, perhaps, they have replicated a certain caste mentality that may not have been helpful in their own liberation."

Clarke is an Anglican priest and associate professor in the Department of Theology and Ethics at United Theological College in Bangalore, India. His three-part fall lecture series was titled "Re-Imagining Christian Doctrine with Subalterns in India."

To order an audiotape of either Clarke's lectures or Coakley's lectures (see below) call 609-497-7900 or email media@ptsem.edu, the Seminary's Educational Media Office. The cost is $3.50 per tape.


Photo: Erin Dunigan

Sathianathan Clarke delivered the Students' Lectureship on Missions.

PTS Forms Spiritual Direction Groups

Responding to desires to explore a relationship with God experientially, PTS is offering spiritual direction groups for students and for faculty and administrators. These groups of six to eight individuals, who are seeking to be more attentive and responsive to God's presence, meet bimonthly with experienced spiritual directors to contemplate their spiritual journeys through silence, reflection, sharing, and prayer for one another and the world.

Jane Lowery, student coordinator of the groups, says that the process presumes a devotion to prayerful listening and response, sharing of spiritual journey with one another, and commitment to a truth-loving relationship with God. She explains, "People are drawn to this encounter by a mutual desire: they are touched by God's desire for relationship with them and, in return, they wish to share that desire with others in a common relationship."

on&off Campus

Upcoming Continuing Education Events

Thursday, January 16 and Friday, January 17
"Exploring Spiritual Disciplines for Church Renewal"
David S. Young, coordinator of NEW LIFE 2010 *Rekindle!*, and interim renewal pastor at the Hatfield Church of the Brethren in Hatfield, Pennsylvania, leader

Friday, January 31
"Sermon Camp"
Robert C. Dykstra, PTS associate professor of pastoral theology, leader

Monday, February 3
"Paying Attention: The Key to Preaching during Lent"
Thomas K. Tewell, pastor of the Fifth Avenue Presbyterian Church in New York City and a trustee of the Seminary, leader

Wednesday, February 5 through Friday, February 7
"Churches Making a Difference: Reaching Communities with Good News and Good Works"
Philip Olson, vice president for church relations for Evangelicals for Social Action and national director of Network 9:35; Ronald J. Sider, professor of theology and culture at Eastern Baptist Theological Seminary; and Heidi Rolland Unruh, associate director of the Congregations, Communities, and Leadership Development Project, leaders

Monday, February 10
"Healing, Prayer, and St. Clare"
Eileen Flanagan, certified spiritual director, teacher, and consultant, leader

Thursday, February 13 and Friday, February 14
"Discovering the Power of Christian Blessing Rituals"
Mary Ylvisaker Nilsen, graduate of the Harvard University Divinity School and recently retired from the faculty of the University of Iowa, leader

Thursday, February 20 through Saturday, February 22
Women in Church and Ministry Conference
"Inheriting the Promise...And Then: Sacred Rest As Art—Living the Story between the Lines of Ministry"

New Members of Alumni/ae Association Executive Council

The following members will represent PTS alumni/ae for the next four years. The three alums representing regions were elected; the two members-at-large were selected by the council's executive committee.

The Reverend Dr. Timothy L. Fearer ('84B), pastor of Westminster Presbyterian Church in Port Hueneme, California, Region 11

The Reverend Dr. Marion A. Jackson ('85B, '86M), director of continuing education for ministry, General Board of Higher Education and Ministry, United Methodist Church, Nashville, Tennessee, member-at-large

The Reverend Max Reddick ('93B), pastor of Fountain City Presbyterian Church in Knoxville, Tennessee, Region 7

The Reverend Billy W. Song ('94B), associate pastor of the First Presbyterian Church of Torrance in Torrance, California, member-at-large

The Reverend Dr. David R. Van Dyke ('78B, '79M), associate pastor of the First Presbyterian Church in Stamford, Connecticut, Region 1

New Courses for Laity Offered at Center of Continuing Education

Although it has historically served clergy, Christian educators, and other church leaders, the Seminary's Center of Continuing Education has decided to branch out and offer adult noncredit education courses to people with no formal theological education.

David Wall, program coordinator for the center, says the new courses for laity are a result of many requests for classes "from people not employed by the church but who are interested in learning more about their faith."

The first course, "Understanding the New Testament," was held in October on four consecutive Thursdays and led by C. Clifton Black, the Seminary's Otto A. Piper Professor of Biblical Theology. It was designed for adults interested in serious study of the Bible, and offered a basic introduction to the New Testament: its history, literature, and theological points of view.

A mix of participants of different ages, denominations, religious traditions, professional talents, and ethnic and national backgrounds made the series lively for Black. He says while his position as instructor was primarily to convey information, he also felt that it was "to nurture a friendly environment in which we all could raise questions, ponder Scripture, and worship God through our study."

Two courses will be offered in spring 2003: "'I Am Who I Will Be': Images of God in the Old Testament" taught by Michael Davis, a member of the Seminary's staff who writes in the field of Old Testament, and "Understanding Your Community of Faith" taught by Peter Bridge of Samaritan Counseling Center in Morrisville, Pennsylvania.

The laity series is cosponsored with the Lay Academy of the Presbytery of New Brunswick. For more information about upcoming courses, contact the Center of Continuing Education at 609-497-7990.

Andrew Young Presented with Abraham Kuyper Award

Andrew Young received the Seminary's annual Abraham Kuyper Prize for Excellence in Reformed Theology and Public Life. Young is chair of GoodWorks International, a company he cofounded to energize the private sector to produce economic development in Africa and the Caribbean.

In his lecture accompanying the presentation of the award, Young reflected on how his faith had been part of his wide-ranging public service. He has served as a top aid to Martin Luther King Jr. in the Civil Rights movement, a member of the U.S. House of Reprentatives, the U.S. ambassador to the United Nations, and mayor of Atlanta.

"I look not just at the possibility of a war, but I have learned to look for the hand of God in each and every action involving the life of men and women," said Young, speaking about the impending conflict with Iraq. "And I have seen through Scripture and through my own experience how God makes a way out of no way, how God takes an evil situation and redeems and reconciles it."

The $10,000 award, established by Dr. Rimmer and Mrs. Ruth de Vries, recognizes an outstanding scholar or leader who has contributed to the development of Reformed theology as it bears on matters of public life.



Photo: Erin Dunigan

Andrew Young, right, and PTS professor Max Stackhouse

on&off Campus

Faculty, Staff, and Trustee News

Trustee **Craig Barnes** resigned in June from his position as minister of National Presbyterian Church in Washington, D.C., to join the faculty of Pittsburgh Theological Seminary, where he holds the Meneilly Chair of Pastoral Ministry.

Brian Blount, associate professor of New Testament, addressed the 2002 graduating class of Pittsburgh Theological Seminary in a message titled "Dragonslayers."

In February, **James Charlesworth,** professor of New Testament, lectured at Florida Southern College's annual Bible Symposium on "The Quest for the Historical Jesus in Twentieth-Century Scholarship." Spring and summer lectures took him to St. Petersburg, Moscow, Crete, and Durham University. He spent the fall in Morocco working with the BBC on a movie, *The Mother of Jesus,* and as the Lady Davis Research Professor at Hebrew University in Jerusalem.

Cathy Cook Davis, director of student relations, was elected to the YWCA Princeton board of directors.

Nancy Duff, associate professor of theological ethics, spoke on the ethical challenges inherent in Christian living for the Community Church of Glen Rock in Glen Rock, New Jersey. Her lecture was part of a spring lecture series focused on Dietrich Bonhoeffer's life and thought.

Beverly Gaventa, professor of New Testament, delivered the Smyth Lectures, titled "Nothing Will Be Impossible with God: Theology in the Lukan Story," at Columbia Theological Seminary in Decatur, Georgia.

Donald Juel, professor of New Testament, is battling a very serious illness and the medical prognosis is not encouraging. Dr. Juel is at home in Princeton with his wife, Lynda. He and his family are in the prayers of the Princeton community. He welcomes, and is encouraged by, cards and letters, which can be addressed to him at the Seminary.

James Lapsley, professor of pastoral theology emeritus, serves as president of a symphony orchestra in the Phoenix area, preaches occasionally, and contributes journal articles to *Pastoral Psychology.*

Samuel Moffett, professor of ecumenics and mission emeritus, was a panelist and plenary speaker at the Global Center of Beeson Divinity School/Samford University's missions conference, "A Light to the Nations," in Birmingham, Alabama, in September.

Gertrude Scheide, wife of trustee emeritus **William Scheide,** died on November 18, 2002, in Princeton, New Jersey.

John Stewart, associate professor of ministry and evangelism, was recently recognized as Distinguished Alumnus in Academia by Pittsburgh Theological Seminary, where he earned his M.Div. in 1959.

D. Campbell Wyckoff, professor of Christian education emeritus, grieves the loss of his wife, Mildred M. Wyckoff, who died July 26, 2002, in Albuquerque, New Mexico.

Faculty Publications

Donald Capps wrote *Men and Their Religion: Honor, Hope, and Humor* (Trinity, 2002).

James H. Charlesworth cowrote, with PTS alum Lidija Novakovic, *The Pesharim and Qumran History: Chaos or Consensus?* (Eerdmans, 2002).

Beverly R. Gaventa coedited, with PTS alum Cynthia L. Rigby, *Blessed One: Protestant Perspectives on Mary* (Westminster/John Knox, 2002).

Cleophus J. LaRue edited *Power in the Pulpit: How America's Most Effective Black Preachers Prepare Their Sermons* (Westminster/John Knox, 2002).

James H. Moorhead and **John W. Stewart** edited *Charles Hodge Revisited: A Critical Appraisal of His Life and Work* (Eerdmans, 2002).

Hughes O. Old's book *Worship: Reformed according to Scripture* (Westminster/John Knox, 2002) was reissued.

David Willis wrote *Notes on the Holiness of God* (Eerdmans, 2002).

Also, two professors have contributed essays to anniversary editions of books by Karl Barth:

Bruce McCormack wrote the introduction to Karl Barth's *Epistle to the Philippians* (40th anniversary edition; Westminster/John Knox, 2002).

Daniel Migliore contributed an interpretive essay to Karl Barth's *Prayer* (50th anniversary edition; Westminster/John Knox, 2002).

Seminary Saturday Welcomes Visitors to Campus



Photo: Erin Dunigan

"How long till we can start studing Greek?"

On a cloudy October Saturday, PTS welcomed about 260 youth and adults to campus for Seminary Saturday. This annual event is a way to introduce people to the mission of the Seminary and to strengthen ties with the local community. Local churches, alums, and other PTS friends in the area were invited.

The day's program included two tracks. Adults enjoyed a performance by the Seminary's Touring Choir and heard a presentation by PTS president Thomas W. Gillespie on "The Future of Theological Education." Seminarians ran the youth program, which included games, skits, discussions about faith, and presentations about what it's like to attend seminary.



Photo: Erin Dunigan

The annual service celebrating Christ's birth is a highlight of the Seminary's year. "Carols of Many Nations" is the theme of this year's service.

New Faces on Campus

Princeton Seminary welcomed 230 new students in September. Here are a few statistics about these new members of our community.

31 Internationals (from 15 countries)
43 Racial/Ethnic minorities (American)
20 Ph.D. students
148 M.Div. students
42% of new M.Div.s are women
63% of new M.Div.s are Presbyterian Church (USA)
74% of new M.Div.s are under 30 years old
34% of new M.Div.s are married

on&off Campus

The Class of 2002 Gives Labyrinth to the Seminary

The ancient Greeks and Romans named buildings that were completely or partially submerged underground labyrinths. These buildings contained numerous chambers and passages that were difficult to exit.

Labyrinths were designed on French cathedral floors during the Middle Ages, most notably Chartres, with names of the architects embedded in the designs.

Princeton Theological Seminary has a new labyrinth to add to this list. The canvas 24-foot, seven-circuit labyrinth was given to the Seminary as a gift by the Class of 2002, so that faculty, staff, students, visitors, and alumni/ae could use it to enhance their walk with God.

Carrie Mitchell, coordinator of the 2002 graduating committee, explains the reason they chose the labyrinth as their gift. "Given the suffering of September 11 and the current quest for spirituality," she says, "the Class of 2002 ambitiously agreed on a classic Chartres labyrinth. Many generous classmates rose to the challenge of providing the labyrinth's meditative space for years to come."

Named after the labyrinth that lies on the floor of Chartres Cathedral near Paris, France, the Chartres-style labyrinth lets the walker roam several times through each of the four quadrants before reaching its core. A rosette design, which has a rich symbolic value including enlightenment, sits in the center. The four arms of the cross are visible and provide important Christian symbolism.

Nancy Schongalla-Bowman, director of student counseling, says that faith is not "one size fits all." "Walking a labyrinth is profoundly moving for some, and nothing more than an interesting experience for others. For some people, being still to pray is difficult, but walking while praying opens them up and focuses their minds," she says.

The labyrinth was made by Veriditas: The Worldwide Labyrinth Project based at Grace Cathedral in San Francisco. PTS alumna Lauren Artress serves as a canon at Grace Cathedral and founded Veriditas.

Practical Steps toward Thriving in Ministry

Overseeing church finances, managing a board meeting's agenda, leading a church through a stewardship campaign: the prospect of these pastoral duties tightens the stomachs of some M.Div. seniors as graduation and ordination inch closer. They wonder, Are we really ready for this? Pastoral care, systematic theology, and preaching skills are essential for ministry, but so is the nitty-gritty of running a church.

Several years ago, a group of seniors approached the Seminary with a request that additional opportunities be provided for practical skill development in areas that students are likely to encounter in their first few years of ministry. Thriving in Ministry, a series of six seminars during the academic year, was created in response.

This year's topics, which complement the Seminary curriculum, are Caring for Self and Congregation; Leading the Stewardship Program; Church Management: Leading the Board, Working through Conflict; An Afternoon of Youth Ministry; Understanding Church and Personal Finances; and Leading Your Church in Small-Group Ministries.

Seminar leaders are chosen for their significant practical experience—as well as for the enthusiasm they bring to, and the satisfaction they receive from, their vocation.

This year's leaders included Thomas K. Tewell, pastor of the Fifth Avenue Presbyterian Church in New York City and a PTS trustee, on stewardship; Kenda Creasy Dean, assistant professor of youth, church, and culture at Princeton Seminary, on youth ministry; and Dana Fearon III, former pastor of The Presbyterian Church in Lawrenceville, New Jersey, and a leader in the Thriving in Ministry project, on leading a board.

Cathy Cook Davis, director of student relations, hopes that more students (about 20 students attended each of the first few seminars of the year) begin to take part in these practical, interesting steps toward thriving in ministry.

Wanted: Library Renovation Ideas

The Seminary is currently in preliminary discussions about the renovation of Speer Library. The Library Renovation Committee is eager to receive your opinions about how a renovated library can better serve the needs of the entire Seminary community. We have tried to make it convenient for you to respond by setting up an electronic survey on the PTS web site at www.ptsem.edu (click on "Library Survey"). If you prefer to send your comments by mail, please send your response to Professsor Scott Hendrix, Chair, Library Renovation Committee, PTS, P.O. Box 821, Princeton, NJ 08542-0803, no later than January 6, 2003.



Photo: Erin Dunigan

James Forbes, senior minister of Riverside Church in New York City, preached on "Remembering Our Past, Reshaping Our Future" at the Association of Black Seminarians' opening worship service this fall.

Another Successful Health Fair!

On Tuesday, October 8, a beautiful fall day, PTS's Wholistic Health Initiative held its second annual wholistic health fair on the Seminary campus. Two hundred students, staff, and faculty strolled from table to table seeing what various exhibitors had to offer for healthier lifestyles.

Wegman's Market, one of the new vendors this year among the 30 who participated, gave away energy bars and beverages, while massages, mocktails (nonalcoholic beverages), blood pressure checks, and making



Photo: Erin Dunigan

"So, what exactly is studying for 10 hours a day doing to my spine?"

"stress balls" at the Wholistic Health Initiative/On-Campus Counseling table were popular stops along the way. Other exhibitors offered information on spiritual direction, debt counseling, chiropractic services, aromatherapy, acupuncture, healthy eating, reiki, herbology, physical fitness, and mental health.

Deborah van Deusen Hunsinger, associate professor of pastoral theology, thought the fair was a great idea. She believes that it is important to expose students to "all these alternatives and get them thinking about bigger health issues, both for themselves and the people they serve."

Shirley Hensford, an M.Div. senior, always enjoys the health fair and appreciates that it is put together on the students' behalf. "As rigorous as our schedule is, we need a reminder to stop, breathe, and take care of ourselves," she says.

Student Life

Women on the Mountain

by Erika Marksbury

"It's so hard to know what's just a different way of living, and what really is injustice," a friend said when we lucky six whom PTS's Field Education Office had sent far away for the summer shared our stories. Though she worked in Ghana and I in Kenya, my friend's words reflected my own continuing struggle.

As she elaborated, my mind traveled the few months and thousands of miles back to the first *mukalala* (mountain) fellowship I attended as a Machakos Town Baptist Church intern. Hiking up the mountain that rises to overlook Machakos Town, past coffee plants and guava trees, chicken coops and grandfathers' graves, we came to a concrete structure where a few mamas of the church had gathered. We faced a roofless row of rooms with four openings along the front, where tattered cloths hung as doors, hiding the cracks in the floors and the fact that each room was an entire family's dwelling. Dirty-cheeked children peered from behind the cloths, then stepped out barefooted to join their mamas in greeting us. The women sat on the ground, kids climbing into their laps, and waited.

I had prepared a message about Jesus healing the woman who bled for twelve years. I had thought, having seen only a little of their lives, that these women might sympathize with the painful struggle that leaves a woman almost hopeless. But up on the mountain, I began to worry that maybe the text was too real.

Maybe they would understand too well. And maybe I, a privileged girl who has never been sick, not really, shouldn't be preaching it to Kenyan women without roofs or soap. Because it cannot be said of these women that their faith isn't enough to heal them, however you interpret that statement by Jesus in the story. Each Sunday morning, lacking coins to drop in the offering basket, they bring forward beans, oranges, squash, whatever their garden yielded that week. They pray continually and rejoice always. If there's faith strong enough to heal, it lives in these women. But they're still sick....

I preached that text anyway. I didn't know what else to do.

Opening my eyes with the closing prayer's "Amen," I was surprised to see the group had grown by maybe 10 children. They slipped in while our heads were bowed and were grinning guiltily. Children sneaking *into* church intrigued me. I wondered what had brought them, and if their lives were as sad as the others gathered there. And then I saw Seth.

She took my hand, walked with me a few steps, and pointed through a clearing to a place a little farther up, saying, "I live there, on this mountain."

Seth is only 10. She snuck in at the end of the gathering. She couldn't have known what I'd been thinking. But just by appearing at that moment, she undermined my assumptions about life, and those who live, on that mountain. Seth is smart (tested fourth citywide for her grade level, she told us proudly), healthy (with sparkling teeth and strength to outrun all her peers), and happy, the very qualities I had assumed were missing from the lives of those on the mountain.

As I turned back to the gathering, I tried to see it afresh—the dirt a sign of play, the one-room houses a way for families to stay close, the lack a freedom from which generosity flowed. I realized the children snuck in because this is their community, where they want to learn about God's love for them. And I was ashamed.



Photo: Erika Marksbury

I had decided, before I heard the pastor translate their prayer requests—"she asks to be healed of malaria"; "she asks God to rescue her husband from alcoholism"; "she asks for just a little food"—that these women and children were sick. I had made that decision the moment I stepped into their space and saw that their lives were not as convenient or clean or carefree as mine. I had named that difference injustice. And I had pitied them for it. Perhaps worst of all, I had mistaken my own pity for sensitivity, for awareness. Seth helped me to see that it was not only the difference between those lives and mine that was unjust, but also my analysis of that difference.

Of course, there is plenty in the lives of many Kenyans that is horribly unjust—the fact that the woman with malaria won't receive healthcare, for example, or that families live without roofs while their leaders dwell in castles. But my pity doesn't do them any good.

Seth asked me that night, sweeping her arm to indicate the whole of the mountain, "Is it like this in your place?" I told her no, not knowing exactly what she meant but betting my answer was pretty safe. My place, my life, is not like hers. Since returning, though, when I remember the dirt and the fruit and vegetable offerings, I wonder if, at least in my own little place, I could help to bring about justice by a different way of living, more like life on that mountain. ▮

Faith and Politics

Two PTS Alums Make Bids for U.S. Congress, Fall Short



Photo: Loren Pankratz

by Kent Annan

An October Saturday morning several weeks before election day was enveloped in a gray, dreary mist. The Trenton Farmers Market, in New Jersey's state capital, countered the dull weather with the bright bustle of buying and selling—the smell of fresh baked goods; the autumn colors of tomatoes, cilantro, pumpkins, and apples; the sharply dressed Boy Scouts selling popcorn.



Photo: Loren Pankratz

Doug Forrester

The business of politics was also underway: "Hi. Doug Forrester, running for U.S. Senate. Nice to meet you." Forrester (Class of 1983), 49, who was running as the Republican candidate for senate in New Jersey, moved confidently up and down the aisles, his baritone loud and clear as he reached out to shake hands with each of the vendors and shoppers.

And though not even having the balance of power in the senate of the most powerful country in the world at stake could glamorize shaking hands in a farmers market, Forrester considered it a vital part of the democratic process.

"I've been doing a lot of this for nine months...pretty much anywhere you can think of in New Jersey," he said as his campaign entered the final stage. "It's been very helpful to me in a lot of ways. For one, it's helped me listen to what people's concerns are. Also, there's a real humbling effect [for the political candidate] when you see people really struggling."

In addition to the humility gained by taking in people's struggles, on this morning Forrester encountered the palpably unpleasant results of running as a largely unknown Republican in a mostly Democratic state—first against Democratic nominee Robert Torricelli, then his replacement Frank Lautenberg. For every enthusiastic, "Good luck! You'll do it. I'm behind you all the way," there was also a reluctantly offered, limp hand of someone who avoided eye contact, leaving no doubt that Forrester would not get the nod on her November ballot.

(Who other than a politician has this kind of humility regularly scheduled into his day? Who would choose—or even listen to God's call to—a vocation that includes this as part of the work? While following Forrester around, I entertained myself by imagining a theologian, after publication of a groundbreaking new work, having to come to this same market and walk down the aisles saying, "Hi. Professor Smith, theologian proposing that a radical reinterpretation of metaphor will unleash the power of Jesus' miracle stories. Nice to meet you.")

"It is very important to make sure that those involved in elective office spend a lot of time listening to people," Forrester said after an hour of meeting and greeting. "Democracy works only if people believe they have access, if they can stand eyeball to eyeball and say, 'You're obligated to me.' I think that's a good thing for two reasons.

First, the person who's speaking is reminded that he or she has access, and is encouraged that democracy works. Second, it reminds the elected official that ultimately [the people are] where the power comes from."

Forrester was initially motivated to run for the senate because he thought New Jersey deserved better than Senator Robert Torricelli, who was running for reelection but eventually quit the race under pressure for unethical conduct that had contributed to his falling behind Forrester in the polls. Forrester had to that point been sold as the honest, upstanding alternative to Torricelli. When Frank Lautenberg, who had previously served two terms as New Jersey's senator, replaced Torricelli, Forrester suddenly again found himself an underdog—fighting as a moderate conservative in a left-leaning state. Though for the past 12 years he had worked in business, government service and political ups-and-downs were not new to Forrester. Before running for the senate, he had 14 years experience in local and state government—as mayor of West Windsor (at the same time he was a part-time student at PTS), as director of the state pension fund, and as New Jersey's assistant state treasurer under Governor Tom Kean.

And Forrester was not the only PTS alum with previous government service who was running for national office in New Jersey this past fall. Buster Soaries (Class of 1989), 51, was the Republican nominee for the U.S. House of Representatives in the district that includes Princeton Seminary. He is senior pastor of the First Baptist Church of Lincoln Gardens in Somerset, New Jersey. Soaries also served from January 1999 to January 2002 as New Jersey's secretary of state. (Forrester lost his senate bid by 10 percentage points; Soaries lost by 23.)

So how does a commitment to Jesus Christ come into play for Christians in politics?

"If it is a Christian's calling, as I believe it is, to be listening to what those on the underside of a political system are saying," says Mark Taylor, PTS professor of theology and culture who has been involved with many grassroots political movements, "and if one works to critically engage that, then it is going to be very difficult to translate those concerns into political practice in the present system—because the present system is so beholden to the powerful."

"Yes, it's difficult, with the money and power involved," said Forrester in the midst of his high-level campaign, to which it is reported he contributed millions of his own dollars earned from a pharmaceutical drug-related business. "No question about it. So one of the marvelous things about Christian spirituality is that it always presses us, precisely when we feel like we're being faithful, to acknowledge there's always more to it. One of the reasons I'm thankful for my theological education is that it gives me tools to help guard against feelings of self-sufficiency or self-satisfaction."

Both Soaries and Forrester advocated taking this type of self-reflective posture, while also sticking to firm principles.

"I am open to compromise around process," said Soaries. "If someone says to me, 'Listen we are going to fix the road first, and then we will fix the park second,' I am willing to say, 'Well, if fixing the road first will guarantee me that you will fix the park, then I will support your fixing the road first to buy support for fixing the park that otherwise wouldn't get fixed.'"

"But," he said, "if compromise challenges my core beliefs, then I would rather lose than compromise."

"You almost can't avoid a utilitarian sort of decision-making, at least at certain moments, even if that is not your way of making decisions across the board," says Nancy Duff, PTS associate professor of theological ethics. "But where you draw the line becomes so significant. How much compromise? And I think the temptation to keep pushing the line back is so enormous. I don't think this is all that different for politicians than for others of us working in different arenas. Except that for politicians, their vocation, their daily job—who they are—puts them in a world where that might be required of them more often."

Forrester acknowledged the difficulty of ethical decision-making in the process, but said the spiritual demands go beyond that. When asked what, based on his first-hand experience, he would like to share with seminary students and professors about the political process, he said, "Politics is the most sophisticated predatory environ-



Sang Chang, who earned her Ph.D. from Princeton Seminary in 1977 and has been president since 1996 of Ewha Womans University, Korea's most prestigious and the world's largest woman's university, was appointed acting prime minister of Korea in July, named by president Dae Jung Kim. After weeks of controversy and attacks from the opposition party, in part because Chang as a woman represented a sea change in Korean politics, Chang's nomination was not confirmed by the National Assembly.

Although she has had no experience in politics, Chang said that Korean Christians are "very active members of society, and believe it is important to participate in the political realm." President Kim had several times asked Chang to be in his cabinet, but she had declined because of her duties at Ewha. "This time my term as president of Ewha was near an end," she explained, "and so I accepted. I want to help Korea become a more fair and just society. I also know that Korea is behind in terms of women's participation in leadership in society, and I felt it my calling to encourage women by stepping forward myself."

The defeat of her nomination was difficult for Chang, particularly the airing of opposition charges in the media. "This was much more difficult than I thought," she said. "But as a Christian one must accept the challenge to serve as one feels called, and the prayers of many in my country and around the world have sustained me."

Chang is taking a sabbatical from Ewha and working on an autobiography explaining how her faith has led her life. She will return to teach Pauline theology at Ewha next year.

She and her husband, Joon Surh Park (Class of 1978, Ph.D.), are delighted that their son Chan Sok Park is a junior at PTS this year.

ment we have. It's important to prepare people, if they're going to be involved in politics, to better understand the nature of this environment."

Because of the demands, Forrester said prayer has become his "most important" spiritual support. "And not just my own prayer," he said. "I have been affected immensely by the awareness of the prayers of others—more than at any other time in my life. I'm aware that I'm not alone in this enterprise. The support of those who have shared this kindness has been important for me."

"I would say it's important for politicians to have an active spiritual life of prayer and Scripture reading every day," says George Hunsinger, PTS professor of systematic theology, "as well as to connect with thoughtful voices like Dietrich Bonhoeffer and George Kennan [a historian and former top U.S. diplomat]. It would give them an ethos, a mind-set, that would help with the difficult questions."

Martin Luther King Jr. has been one of those thoughtful voices with whom Soaries stays connected, particularly King's lessons in the Civil Rights movement. "Even in the most extreme adversarial situations, I was raised in a tradition that really taught us to love our enemies," Soaries said. "Now that might not work well in politics at all. But I would rather lose and remain committed to my own personal ethic than to employ tactics that turn me into someone I am not. I am a minister first. Politics for me has got to remain an extension of my ministry and not as a separate vocation that could in fact nullify my ministry."

Though they both graduated from Princeton Theological Seminary, neither Soaries nor Forrester listed God as one of their endorsers! Avoiding this impression is, in fact, a matter both take very seriously.

Forrester said that only once before this *inSpire* interview had the press asked him much about his faith, and he was glad it didn't happen more often.

"The third commandment ['You shall not make wrongful use of the name of the LORD your God'] is not primarily about foul language," said Forrester, "but about dragging God into our language to use him as a source for our own vindication and justification—not theological justification, but as justification for one's own actions.... The wisdom of this commandment is that it is meant to preclude us from speaking as if God is on our side—from using God, in other words. I try to be very mindful of that in the public arena."

Soaries agreed.

"I am very sensitive to and careful about this notion of whether or not God is on my side," he said, "because that makes me nervous. I used to do Bible studies and chapel services for the New York Giants some years ago. The year they won the Super Bowl was the year that I probably did the majority of their games. Parcells was coach then. I knew that the Giants chaplain ministry took great pride in rotating chaplains; they didn't want to get locked into any one person. But then I discovered that Coach Parcells was superstitious. The more they won, the more he wanted to keep the formula, which included me. So I became a part of the formula. But when I found out, I kind of resented it, because I think that cheapens God.



Photo: Loren Pankratz

Buster Soaries

"The analogy," Soaries continued, "is that I try to say and do nothing that would give people the impression that my candidacy is endorsed by God. Now, having said that, I do want people to know that I feel perfectly comfortable, within the context of pursuing God's will for my life, to be running for office. But I cannot predict that God wants me to win. I certainly don't want anyone to think that God wants them to vote for me. But I want them to have the opportunity to vote for someone whose faith informs his politics. And if that's important to them, then that's who I am. If they resent that, that's still who I am. If they support me, I don't want them to support me for that reason, but they should know who I am. So it's a very thin line."

Very thin, but also monumentally important when it comes to relations between state and church.

"Faith is often used to manipulate people," warns Hunsinger. "But if people are really steeped in the Word of God, they should be inoculated against easy ways of sacrilizing politics and injustice and oppression. Calvin would have been very helpful to us on this; he didn't promote that kind of thing. The way people blend patriotism and piety together is very problematic. I strongly feel that it is inappropriate to have American flags inside Christian sanctuaries. I don't think there should be any national flag in a Christian sanctuary."

Hunsinger pointed to the catastrophic mistake of the German church's allowing nationalism and religion to become too closely allied in the 1930s and 1940s, an alliance that included prolific Nazi paraphernalia in churches.

"The flag in the American sanctuary is a real symbol of acculturation and the kind of blurred consciousness of what it means to be a Christian and what it means to be an

Faith and Politics in the Reformed Tradition

Reading recommendations by PTS professor of systematic theology emeritus E. David Willis

Calvinism and the Political Order (Westminster Press, 1965), edited by George L. Hunt and John T. McNeill

"Calvinism and Public Affairs," by John T. McNeill, chapter 24 of *The History and Character of Calvinism* (Oxford University Press, 1954)

Christianity and Democracy (Cambridge University Press, 1995), by John De Gruchy

Conscience and Obedience (Word Books, 1977), by William Stringfellow

The Transfiguration of Politics (Harper and Row, 1975), by Paul L. Lehmann

American citizen," he says. "There's a presumption of a perfect fit between the two, and I don't think we can make that presumption. Karl Barth [in the tense post-WWII atmosphere] called the church to neutrality between East and West during the Cold War. In an anticommunist ethos, [calling the Western church to take that political stand] was scandalous. But he was profoundly concerned about the outbreak of nuclear war. That's the kind of desacrilizing move that I think the church needs to make."

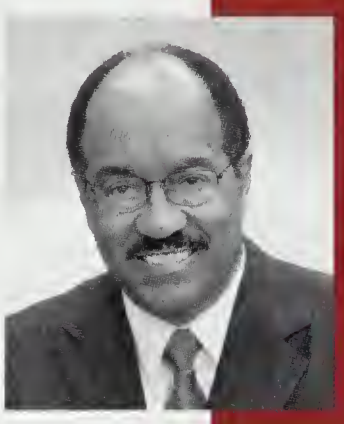
Not often will the church need to position itself so starkly against its nation as it did in Nazi Germany. But, according to Hunsinger, it must be prepared to do so. (Hunsinger recalled that Bonhoeffer responded in the late 1930s to the question, "What are you praying for these days?" by saying, "I'm praying for the defeat of my nation.") And though some may disagree about whether a national flag has a place in the sanctuary, the church must maintain its prophetic role. Because humans are sinful, their nations and systems will inevitably be unjust—and the word of judgment, along with the word of grace, must be pronounced.

While most would agree with that theory, disagreements arise when it comes to the issue of when and on what issues the church must be prophetic. (Is there a better way to fracture a group than with theology and/or politics—whether at a dinner party or at church, whether during casual conversation or from the pulpit?)

For example, Forrester and Soaries both strongly supported approving President Bush's resolution on Iraq. At the Trenton Farmers Market, a volunteer who worked for the campaigns of both Soaries and Forrester enthusiastically said that he thought that both candidates' theological training had given them a "moral clarity about good and evil" regarding terrorism and Hussein that was lacking in many other politicians (particularly their opponents).

In contrast, Hunsinger organized an on-campus October teach-in titled "Attack Iraq? No!" (See story on page 6.) Hunsinger, as well as many other PTS faculty members and students, did not think that as of mid-October there was just cause for war. On this issue and at this time, they said, the church should speak a word of judgment and grace to the United States government.

PTS professor Luis Rivera-Pagán, who in 1971 spent three months in prison for civil disobedience protesting the U.S. Navy's use of the Puerto Rican island of Culebra for target bombing, recently participated in a forum in his native Puerto Rico. He sat on a panel addressing separation of church and state with the president of the Puerto Rican senate, the president of the Puerto Rican house of representatives, the general secretary of the Bible Society of Puerto Rico, and the president of the Evangelical Seminary of Puerto Rico.



William H. Gray III (PTS Class of 1970), president and CEO of the United Negro College Fund, is an ordained minister and represented Pennsylvania from 1978 to 1991 in the U.S. House of Representatives. In an interview with Princeton Seminary while he was in Congress, Gray spoke about issues of faith and politics, saying, "A public official...must listen to his constituency, but must also be prepared to provide moral leadership in a vacuum. Public life involves difficult ethical questions; you can't separate your faith from those questions. That doesn't mean that we can legislate creed or doctrine. That would be intolerable. But as people of faith, we must raise the ethical issues of justice, compassion, and liberty, which are deeply rooted in the biblical witness. That biblical witness informs my life in Congress as much as my preaching in the church."

Puerto Rico's constitution includes an even more strictly defined separation of church and state than does the U.S. constitution, but Rivera-Pagán and the president of the Evangelical Seminary, Samuel Pagan (PTS Class of 1977), insisted that does not mean the church should keep silent on matters political.

"Some politicians think that every time the church becomes prophetic and criticizes the government, it is violating the separation of church and state," Rivera-Pagán says. "But we insisted that the church must retain its freedom to express its prophetic voice of criticism anytime we think that justice is not well served by actions of the government.

"Most political decisions are made by people who are at the top of the social scale," he says, "and so they tend to favor those who are also at the top of the social scale. But if we go to the Bible, to the prophets and to many of the saints, they were more concerned with the people who are inhumanly treated, with the downtrodden and poor, the orphans and widows, with the people who are barely able to survive. A good thing about the Old Testament is the way prophets are constantly chastising and chiding the monarchs because they tend to forget social justice. That is an important element that should always be kept in mind. Politics tends to be an affair of elitists. But [the church's political] participation should be geared toward those who are voiceless—toward those whose views do not appear in *The New York Times* or *The Washington Post*, but who are, in global terms, the majority."

The African American church has a strong tradition both of prophetic critique, witnessed in the Civil Rights movement, and of actually effecting social justice in its neighborhoods.

Soaries's church in Somerset is a model of community activism. The First Baptist Church of Lincoln Gardens has more than 6,000 members and has spun off several corporations to focus on much-needed work of community development. In the past 12 years (since Soaries became senior pastor), the church and those corporations have hired more than 100 people; placed (since 1996) more than 300 people in jobs with various banks and companies; established a technical training school in conjunction with Cisco Systems, from which 14 people graduated last year; bought, refurbished, and resold 6 individual homes and 124 condominium units so that for a lower monthly cost families can purchase instead of rent their homes; facilitated bringing approximately $100 million in private and public investment capital to the area; started a preschool that serves 60 children; and currently manages 165 foster homes.

"It's unusual for African American churches to be detached from social issues and from politics," Soaries explained. "In the

main, to be African American and Christian is to have a very passionate and coherent mixture of what we might call social and spiritual emphases. In large measure this is because the African American Christian experience on this continent is the only major strand of Christianity in two thousand years that was born for social reasons.... Every other strand of Christianity was born in response to theological propositions. You know, over whether Mary was the mother of Jesus or the mother of God, over issues like icons in the church, the role of Scripture over and against the role of the church, papal infallibility, baptism by immersion, or the bodily presence of Christ in the Eucharist. Until you get to the Black church, where the issue was over having to sit in the balcony.

"The Black church always saw itself as being on its way to heaven, but fighting for justice on earth, in America—so much so that the Black church missed the Enlightenment," he laughed. "So the whole debate over the social gospel versus biblical literalism missed the Black church. The Black church loved Rauschenbusch and Moody [two theologians, one a proponent of the social gospel, the other a conservative evangelical]. It never chose sides. It has always been 'conservative' on the moral side, which comes from a particular understanding of biblical interpretation. And it has always been 'progressive' on the social side, which has to do with feeding the hungry, clothing the naked, setting the captive free."

In other words, Soaries's campaign for office was a natural extension of his ministry, which takes place within a tradition committed to an integration of the political, the social, and the ecclesiastical.

The Reformed tradition, stretching back to Calvin, has various models to which it looks for guidance on these issues of faith and politics. Abraham Kuyper—a 19th-century Dutchman, who was a theologian, founder of the Free University of Amsterdam, and prime minister of the Netherlands—is an example of a Reformed way to integrate the two.

In October the Seminary's annual Abraham Kuyper Award for Excellence in Reformed Theology and Public Life was presented to Andrew Young, a well-known Civil Rights activist and former U.S. ambassador to the United Nations, mayor of Atlanta, and U.S. congressman.

"Kupyer is significant to Princeton for at least two reasons," says Max Stackhouse, PTS professor of Christian ethics. "First, there were many Dutch Reformed immigrants to the New York-New Jersey area who then joined local Presbyterian churches. So there's a historical connection to our geography—including the Nassau family [after whom Princeton's main street is named], who were Dutch Reformed Presbyterians. Second, the Kuyper award gives us the chance to recognize one of the many significant Reformed streams since Calvin—from various Dutch, Scottish, Puritan, and increasingly African and Asian examples to Schleiermacher and Barth—that contribute to our understanding of the relationship between faith and politics."



Photo: Beth Godfrey

PTS professor George Hunsinger (above far left) with PTS students at an October march in Washington, D.C., protesting the proposed war on Iraq

Both Soaries and Forrester said they benefited from exposure to this tradition.

"Faith is as much a grid through which I view the world as it is what I rely on emotionally," said Forrester, who cited Rienhold Niebuhr as a significant influence. "My faith gives me the right questions."

Stackhouse, who in the fall semester taught a course titled "Politics As a Calling," thinks the church is responsible to help people develop the kind of grid to which Forrester refers—though without blurring the distinction between Sunday worship and a political party's national convention.

"I see no reason why the church can't sponsor committed groups that are willing to make a case [for political causes] in congregations and in public life," says Stackhouse. "I don't want a church ever to become a political party. When you can't tell the difference between a church service and a political rally, you've lost it. But in many churches these days people do not raise public issues from the standpoint of faith. At the least, these issues can be clarified and preached about—not coming to conclusions, but presenting a framework for understanding."

"In my view," said Soaries, articulating the way he puts this into practice in his congregation, "the church teaches people what the gospel is, motivates people to want to live the gospel, and mobilizes people to be participants in the process. In this context [of politics], that means taking advantage of your rights. It means registering and voting. It means serving on committees. It means weighing in on policy. It means having in focus at least the same concerns that Jesus had."

This echoes Kuyper's inaugural address in 1880 at the opening of the Free University of Amsterdam, in which he said, "No single piece of our mental world is to be hermetically sealed off from the rest, and there is not a square inch in the whole domain of our human existence over which Christ, who is sovereign of all, does not proclaim, 'Mine!'"

As politicians campaign and take seats of power, as churches strive to proclaim the gospel in word and action to their neighborhoods and governments, as individuals enter voting booths and work with grassroots organizations, Kuyper asserts that the Christian confession of Christ as Lord embraces everything.

Of course, Christian faith doesn't come with a voter's guide. But it does make clear certain responsibilities, and that more than "national interests" are at stake. Common membership in the body of Christ does not translate into political consensus, but it does provide direction for faithful political decisions. The prophet Micah's response to life's grand questions—What is good? What does the Lord require?—seems, for instance, a worthy compass as Christians, in their various ways, take part in the political realm: "...to do justice, and to love kindness, and to walk humbly with your God." ▮

Giving Words to the Story

by Barbara A. Chaapel

G. Robert Jacks
September 23, 1934–June 5, 2002

G. Robert Jacks, a professor of speech communication at Princeton Theological Seminary for thirty-five years, died suddenly at his Princeton Junction home on Wednesday, June 5, 2002, at the age of 67.

Jacks was an ordained minister in the Presbyterian Church (USA) who joined the Seminary faculty in 1967, became assistant director of speech in 1987, associate professor in 1991, and full professor in 1999, when he was named the Arthur Sarell Rudd Professor of Speech Communication in Ministry. Beloved by students during five decades, he taught narrative preaching, sermon delivery, the sermon as story, drama in worship and education, and writing for the ear. He was always concerned in his teaching with the task of proclaiming the Christian gospel in the clearest, most effective, and most imaginative ways possible, and saw his ministry at Princeton Seminary as instilling a love for studying, reading, and proclaiming the Word of God as an act of devotion.

Born in Indianapolis, Indiana, Jacks graduated from DePauw University in 1956 with an A.B. in English, philosophy, and church music. He earned his M.Div. degree at Princeton Seminary in 1959 and his S.T.M. degree at Christian Theological Seminary in 1967. He then went to New York to do doctoral work at Columbia University, and received his Ph.D. in speech and theater arts in 1972.

His dissertation was on the work of Swedish church dramatist Olov Hartman, with whom he studied. He prepared the first English translation of five of Hartman's plays and mounted the American premier performances of two of them (*Counterpoint* and *After Us*) while teaching at Princeton Seminary.

He directed and produced church drama throughout his years at the Seminary, including productions of *Under Milk Wood, For the Time Being, The Other Wise Man, A Thurber Carnival,* and his own play, *verily, verily, verily/MERRILY!*, for which he was both author and composer. Also a singer, Jacks loved singing in the Princeton Seminary choirs with his students, and was a soloist with the Princeton Opera Association and in the choir of Nassau Presbyterian Church in Princeton, where his family were members.

He was the author of two books about communication in ministry: *Getting the WORD Across: Speech Communication for Pastors and Lay Leaders* and *Just Say the WORD!: Writing for the Ear,* as well as many articles. At the time of his death he was working on a publication with Eerdmans on the Swedish church drama movement, including a retrospective on the two Hartman plays he had produced.

Jacks was ordained as a minister of Word and Sacrament in the Presbyterian Church (USA) in 1959 by the Presbytery of Indianapolis and served as assistant pastor of the First Presbyterian Church of Medford, Oregon (1959–61), assistant pastor of the First Presbyterian Church in Wyandotte, Michigan (1961–62), and as assistant and then associate pastor of the First Presbyterian Church in Indianapolis (1962–67).

Jacks is survived by his wife, Rosanne; two sons, Daniel, of Princeton, New Jersey, and Stephen, of St. John, the Virgin Islands; a daughter, Elisabeth Jacks Cantrell, of Tolland, Connecticut; a brother, John Thomas, of Raleigh, North Carolina; and four grandchildren, Andrew, Matthew, Elisa, and Marta Cantrell.

A memorial service for Robert Jacks was held on Saturday, June 22 in Miller Chapel. ∎



Photo: Jay Gardner

G. Robert Jacks outside of Templeton Hall, where he taught and where students often visited his office

Verily, A Servant of the Living Word

by Charles L. Bartow

G. Robert (Bob) Jacks, known to generations of students as R.J., died just a few months shy of his 68th birthday and his 45th wedding anniversary. He is terribly missed, not only by his family, but by colleagues and friends at Princeton Seminary and throughout the church.

The Seminary's memorial service for him was a stirring witness to the hope we share in the One who is "the first fruits of those who have died." (I Cor. 15:20) Within the context of that hope, Bob Jacks's life and teaching were evoked and gratitude was expressed in prayer, in the words of the *Book of Common Worship,* for "the goodness and truth that have passed from his life into the lives of others, and have made the world richer for his presence." The service climaxed with the singing of "Shall We Gather at the River," recorded more than two decades ago, featuring the Jacks' then eight-year-old son, Stephen, and Bob himself, whose voice, at that time, ranged over four octaves, always true in pitch, rich in timbre, pure in line, and impeccable in phrasing. Following a modulation at the organ by Martin Tel, PTS's director of music, the congregation joined in the hymn.

The Grass Withers, the Flower Fades; but the Word...

by Margot Starbuck Hausmann

"It's really the low point of the service." This recent comment by a colleague about the reading of Scripture in worship, with reference to many congregations but none in particular, lingered in my mind. Of course I had to admit she was right. Although most liturgists effectively articulate and pronounce the inked words printed on the page, many do so with little exegetical or interpretive forethought. In fact, worship might actually become more engaging if these liturgists actually *did* mispronounce a word or two.

Sunday morning, June 9, my husband, Peter, concluded his sermon by exhorting folks to prayerfully consider the way God was calling and equipping each one to do the work of the kingdom. The invitation was followed with a time of silence for personal reflection. Graciously, with sudden conviction, the Lord spoke to my heart about the exciting possibility of equipping laypeople and clergy to bear the word faithfully, specifically by training liturgists to speak the written word in worship with imaginative energy and integrity. In that moment of prayer, literally just a few short seconds, my mind flooded, imagining what I'd need to engage in such an undertaking. At the top of that list, of course, would be to email R.J. for resources.

An hour later, as I was passing through my husband's office, he turned toward me from his computer screen. "I've got some bad news," he said. Bad for us. For me. For the church. R.J. was with the Lord. Good news for him.

Just as the last eight years of my life and ministry have been indelibly marked by the wise and gentle teaching of Robert Jacks, I am convinced that the impact of his life's passion will continue to ripple through every sermon I will ever preach. Every class I will teach. Every talk I will deliver. The word born on these imperfect lips will be taken up in fresh ways into the hearts and imaginations of the people God loves because of Robert Jacks, faithful servant of Jesus Christ. I am one. Fellow students who have been influenced by the ministry of Dr. Jacks are many. The precious lives of those who will hear and believe the gospel as a result are innumerable. Thanks be to God! ∎

Margot Starbuck Hausmann, Class of 1995, is a member of the Presbytery of New Hope, where she supplies pulpits and leads retreats while shepherding her children Zoe (4) and Rolly (2). Her husband, Peter, Class of 1995, is copastor of Blacknall Memorial Presbyterian Church in Durham, North Carolina.

Bob Jacks was born and reared in Indianapolis, Indiana. His wife, Rosanne, was born a year later in the same hospital. Bob's parents saw to it that he was properly nurtured in the church. They both were active in Sunday school classes and attended worship regularly. Their son Bob did the same.

When Bob was eight years old he suffered a ruptured appendix. Peritonitis set in rapidly and he was very sick. His minister provided blood for the needed transfusion, and Bob never forgot this critical act of kindness. Whether it directly influenced him in his decision to pursue a seminary education and seek ordination is not clear. However, according to those who knew him best, he never seriously considered any other vocation. His love of Christ Jesus and of the church developed early and never waned. That love was deep and passionate, rooted in the passion of Christ himself, and made patent in a practice of piety that remained remarkably constant throughout Bob's ministry and teaching.

Other influences of his home and church are worth recollection. He was especially close to his maternal grandparents, Thomas and Alma Neale, and it was to honor them that he and Rosanne established and funded the prize in speech communication and evangelism given annually to a Princeton Seminary graduating senior or seniors. Alma, a Swedish immigrant, was in part the inspiration behind Bob's decision to study Swedish until he became fluent (which he accomplished during his doctoral study at Columbia University through private tutoring by two Swedish women living in Princeton at the time). The Bible in Swedish became central to Bob's devotional practice and to his oral interpretation of Scripture.

His early attraction to Princeton as the inevitable place of his formative theological education came about through friendship with the young pastor of Tabernacle Presbyterian Church in Indianapolis, James Emerson. Emerson remained for



Photo: Chrissie Knight

Princeton seminarians have twice performed Olov Hartman's *Counterpoint* under Bob Jacks's direction—in 1971 and in 1999 (above).

Bob a role model for ministry all his life. Bob came to regard his students in many ways as congregants, deserving not only the technical and theoretical training he could provide, but also his pastoral solicitude. This he gave willingly, even as, in later years, he struggled to keep his body as fit for ministry as were his intellect and spirit.

From his earliest days music surrounded Bob Jacks. His father had a band. His brother was and still is musical. His cousins—all of whom attended the same high school as Bob did—were musical. In his public school days, Bob wrote musicals, sang in the "starlight musicals" on the campus of Butler University, and studied voice and piano privately. By the time he entered his first year of college at the University of Indiana, he was an accomplished musician.

Because the University of Indiana seemed too large and impersonal, unsuited to his temperament, Bob transferred to DePauw University, where he studied English, philosophy, and church music and from which he graduated in 1956. DePauw was good for him. It gave him his wife and soul mate for life, Rosanne Miller, and friends who across the years shared his love for the arts, among them Max and Jean Stackhouse (Max teaches on the PTS faculty and Jean at Westminster Choir College) and Joseph Flummerfelt (artistic director of Westminster Choir College's Westminster Choir).

Bob graduated from Princeton Seminary in 1959, was ordained to the ministry at Tabernacle Presbyterian Church, and was called as assistant pastor of the First Presbyterian Church in Medford, Oregon. There he worked with youth (junior high, senior high, college youth, and young marrieds). In successive pastoral assignments his focus remained on the young. He took groups to synod meetings, led retreats, and organized and conducted mission trips. With one group of youth from Indianapolis, Bob and Rosanne hiked and bicycled through Norway for three weeks. If you can believe it—and if you knew Bob Jacks, you can believe it—junior high youngsters used to call "Uncle Bobby" on the phone and ask him to read them bedtime stories, which he did with great delight. He never tired of ministry with children and youth, nor of encouraging his seminary students to consider carefully—and rigorously prepare for—ministry among the young. His basic speech classes always included a segment on storytelling for children.

Finding his fascination with storytelling irresistable, students flocked to his course on narrative preaching, originally team-taught with PTS professor James F. Kay, and to his course "Writing for the Ear." In his teaching of speech arts, Bob went beyond the technical areas such as pronunciation, voice, phonetic analysis, and correction of faults. He was influenced by Constantin Stanislavski's approach to acting and by a theological understanding of the preacher as servant, not master, of divinity. In writing and in speaking, attention was given first to the Word, then to one's congregants. The self was last. The self, in fact, was to become transparent through the mastery of technique. It was by the "presence of the Word" that congregants were to be engaged, not by the personality of the minister.

Bob practiced what he preached. In his classes he prayerfully expected to be engaged by the Word made flesh even through encounters with "the least" of his students, maybe especially through them. Next he focused on his students as individuals with specific aptitudes and needs. Bob's last consideration was himself. He never pursued an academic career as such. Instead he pursued the vocation of minister of Word and Sacrament in an academic venue, and he did so with distinction.

His scholarship at the University of Michigan (linguistic studies in consideration of a possible call to missionary service or translation), his S.T.M. studies in drama and the communicative arts in service to the church at Christian Theological Seminary in Indianapolis, and his Ph.D. studies at Columbia University (culminating in his translation and symbolic, theological, and dramaturgical analysis of five dramas of the Swedish church-drama movement by Olov Hartman) all demonstrated the work of a fine and totally dedicated intellect.

Bob Jacks had a delightfully whacky sense of humor. Who else could render wild lyrics for popular songs strung together to celebrate the distinguished achievements of six colleagues retiring from the Seminary faculty and administration? From whom else could one hear the story of Cinderella told with all the words Spoonerized and delivered at what seemed to be 440 words per minute? Bob's playfulness careened among the chairs in his classroom and cavorted through his two books: *Getting the WORD Across* and *Just Say the WORD!*

Bob began teaching in the speech program at Princeton Seminary in 1967 at the invitation of W.J. Beeners, then professor and director of speech. From 1972 to 1975, he also taught as an adjunct associate professor at John Jay College of the City

An Inner Light

by Jack R. Van Ens

He wasn't the flashiest star blazing in the Speech Department's constellation from 1969 to 1972, when I was a PTS student. Bill Beeners could launch or sink our thousand fabled ships with a mischievous twinkle of his eye. Bill Brower's was the golden voice of the poet. Virginia Damon's droll wit put us hopeful "pulpit stars" firmly in our less-than-centerstage places.

But Bob Jacks beamed an inner glow as he taught us that preaching is true theater, and God's story is the true story. Bob Jacks lit the same fires of enthusiasm in me that novelist Reynolds Price did when he wrote that "the sound of story is the dominant sound of our lives."

Bob Jacks, in an unassuming yet profound way, shaped me as a storyteller. He put, as it were, God's mark on me. With quiet, inner light he dazzled me, articulating the truth of the Divine Dramatist who works all the wonders the world will ever need. ▮

Jack R. Van Ens, Class of 1972, is a minister, a storyteller, and the vice president of Majesty Ministries in Avon, Colorado.

Remembering

by Donald M. Mackenzie Jr.

Bob Jacks was a very important figure in my life, personally and professionally, and I am truly diminished by his untimely death. We met in the fall of 1969 when we were both invited to participate in the ordination of Shirley Racacs (Class of 1969). We rode together to the ordination and discovered that we shared many interests. At that time he was teaching at the Seminary and finishing his Ph.D. at Columbia. What moved us most was the desire to explore an awareness of faith that was inclusive of more parts of life than we had, either of us, experienced up to that time. The singing that we later did together was an acting out of that exploration. We were particularly interested in the role of art in theological reflection and in the practice of ministry.

Three aspects of his character stand out.

He was as passionate as any other human being I have ever met about the importance of the Word, God's Holy Word and our human use of words to proclaim that Word. So many of us wander in search of life's meaning and its theological substance. On that issue, Bob never wandered, even though his own theology did change over time.

Bob Jacks had a genuine aesthestic sensibility, that skill that T.S. Eliot described as a "non-dissociated sensibility" —a poetic sensibility that could connect (for example) the smell of the beans cooking on the stove and the sound of the typewriter and show us something in a completely new way. Most of us are oblivious to such connections. The function of art, Bob insisted, is to show us things in new ways.



Bob Jacks (left) and Don Mackenzie became friends in the early 1970s when they began a folk music ministry.

Likewise he possessed a real theological sensibility, what Paul Tillich described as the mediation between the human and the divine. Bob not only understood that mediation; he made it his life's work to teach the rest of us something of how to understand it.

But more than anything else, Bob Jacks was a true creative genius, and in his genius he combined that passion for the Word and those aesthetic and theological sensibilities into a life that was an encouragement and an inspiration to so many of us. Even after I graduated and Bob and I became colleagues, I was still and forever his student. Thanks be to God for his spirit, his skills, and the strength of his character! ∎

Donald M. Mackenzie Jr. (Class of 1970) is minister and head of staff at the University Congregational United Church of Christ in Seattle, Washington. In the early 1970s he and Bob Jacks had a folk music ministry called "How Can I Keep from Singing?" that they took to many churches in New Jersey and around the country.

University of New York. In the academic year 1980–1981 he did a stint as lecturer in speech at the Lutheran Theological Seminary in Philadelphia. For several years he produced and directed plays at Princeton Seminary, including his own musical *verily, verily, verily MERRILY!*

In a more serious vein, he also produced Olov Hartman's *Counterpoint*, a searing anti-war liturgical drama. In his heart—I have no knowledge at all of his politics—Bob Jacks was a pacifist. And the term he used most to describe his approach to the study of speech communication in ministry was "irenic." So it followed that his treatment of his students was fair-minded and honest, yet always affirming. He happily walked in his integrity, and he afforded others the right to do the same.

Beginning with an auto accident in August 1987 (he was hit by an unlicensed driver), Bob walked not only in his integrity but in pain. Two vertebrae in his upper neck were injured. For three years, he "toughed it out." At last, at his wife's insistence, he had surgery, and it proved successful. But then his toes, his right foot, his back, and his hips successively developed problems. One surgery, meant to repair a tendon in his right foot, led to the discovery that the tendon had disappeared entirely. There was nothing there to repair. All in all, in the 12 years between 1990 and 2002, Bob underwent nine surgical procedures for skeletal, muscular, and internal ailments, none of them life-threatening, but all of them to a greater or lesser degree debilitating. Still, he kept his sense of humor intact. He made his way to classes with a cane, with crutches, with a motorized scooter-chair, determined to get where he had to go to do what he loved to do, teach speech for ministry. The last thing I remember him saying to me just weeks before his death was this: "Chuck, I'm tired. I'm really tired."

In the early evening of June 5, Bob said to Rosanne, "I'm simply exhausted." And he went upstairs, lay down to sleep, and in his sleep, he died.

"Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14:13, KJV) ∎

Charles L. Bartow is the Carl and Helen Egner Professor of Speech Communication in Ministry at Princeton Theological Seminary.

A Living Confession

The Presbyterian Church and the Anniversary of the Confession of 1967



by Erika Marksbury

Edward Dowey, professor emeritus of the history of Christian doctrine at Princeton Seminary, sits with an old Bible in his lap, his thin fingers slowly turning the worn pages in search of what he calls "some of the most beautiful and profound words that we have ever heard from Scripture." Arriving at II Corinthians 5:19-20, he reads, "In Christ, God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God."

When a committee was called together following the 1958 union of the Presbyterian Church in the USA and the United Presbyterian Church of North America and given the task of drafting a new confession, they turned to these verses.

"The first thing we decided," remembers Charles West, PTS's Stephen Colwell Professor of Christian Ethics Emeritus, "was that in our time, for our place, the theme would be reconciliation. In other words, if you're going to preach the gospel, present the Christian faith in the mid-20th century, that's where you start."

It was a break from the tradition that preceded their work. Other confessions of the church since its earliest days, the committee was well aware, opened with statements about Scripture or about the majesty of God and the depravity of humanity. This confession wanted to say, instead, that everything flows from an understanding of humanity's reconciliation with God through Jesus Christ.

"We don't start with how sinful we are and therefore how much we need grace," West explains. "We start with what Christ has done and discover human sin in the light of it."

It was bold, but necessary, the drafters believed, to speak in challenging ways to the culture of the church, still deeply rooted in the 17th-century language and ideas of the Westminster Confession. But the new confession was not written for that reason alone.

"Confessions are usually a response to great issues facing the church and the world, situations of crisis in which the church feels compelled to articulate its faith as unambiguously as possible," explains Daniel Migliore, PTS's Charles Hodge Professor of Systematic Theology. This one, drafted during a time of racial, international, economic, and sexual crises, Migliore says, emerged as "a pioneering confessional statement of the 20th century."

Though even the confession's title acknowledges its time-bound nature, its words continue to speak prophetically today. Under the heading of "Reconciliation in Society," the Confession of 1967 (C-67) names four broad issues of justice on which God calls the church to act. "The following," it states, "are particularly urgent at the present time": the elimination of racial/ethnic discrimination; in politics, the search for cooperation and peace among the nations; the eradication of enslaving poverty; and equality, joy, and respect in male/female relationships. Though progress has been made on some of these critical issues, sadly they still sound all too current.

Every word of the Confession of 1967 was carefully chosen—from its claim that the church forms out of mission and not mission out of the church, to its statement about pursuing "fresh and responsible relations across every line of conflict, even at risk to [the first draft read, 'of'] national security." (Circulating during the Vietnam era, the original wording was highly controversial; some early readers were unhappy with the implication that their national security could be stripped from them. In its current form, this phrase only implies a *possible* jeopardizing of that security. This issue of national security as it relates to faith is again at the forefront.)



Photo: Joshua Sutherlun



Photo: Loren Pankratz

Charles C. West, PTS professor emeritus of Christian ethics (above), Janet Harbison Penfield, writer and editor and former member of the Seminary staff (right), and Edward A. Dowey Jr., PTS professor emeritus of the history of Christian doctrine (far right) were members of the drafting committee for the Confession of 1967, and attended the Seminary's recent conference celebrating their work.

Though the writers spent a painstaking seven years on its formulation, Dowey is quick to point out, "What's important isn't always what you write into the confession, but what the reader finds in it."

That, of course, is different for every reader. When C-67 was introduced, its statement on Scripture was perhaps its most controversial element, and debates over its implications still arise. PTS M.Div. middler Eddie Nabhan admits his own difficulties with that section, saying, "It states that Scriptures, 'given under the guidance of the Holy Spirit, are nevertheless the words of men, conditioned by the language, thought forms, and literary fashions of the places and times at which they were written.' It also says the Bible is a 'prophetic and apostolic testimony in which [the church] hears the Word of God.' Together, these statements place the responsibility of finding what in the Bible is the Word of God on the shoulders of the church. This idea, in my view, allows us to remove a part of the text or claim it as nonauthoritative on the basis of historical situation or culture—resulting in the church having more authority than the text."

The writers would argue that they were not trying to emphasize Scripture or the church, but Jesus Christ as "the one sufficient revelation of God" and the Bible as a witness to that revelation. There is freedom, however, for both of these views and others to exist, because of the way the Presbyterian Church (USA) defines its relationship to its confessions.

A Confessional Church

A confession, Migliore says, is "a public declaration of what the church believes and teaches, what will guide its witness and mission in the world. In our confessions, we say to God, to ourselves, and to the world, 'These things we hold to be true,' not just as individuals, but as a community of faith."

The Confession of 1967 locates itself in a heritage of similar statements, all efforts to articulate the faith in a particular context. The committee that drafted C-67, wanting to emphasize the Presbyterian Church's confessional tradition, also decided to adopt a book of confessions, the resource in which the creeds and catechisms that the Presbyterian Church has affirmed as authoritative are gathered together. That book now stands, with the *Book of Order* (the two make up the church's constitution) and secondary to the Bible, as a guiding standard for the church.

There are areas of convergence and divergence among the *Book of Confessions*' 11 documents, says George Hunsinger, PTS's Hazel Thompson McCord Professor of Systematic Theology, "so it's a little puzzling for us to have a book of confessions. But it's actually quite a Reformed thing to do." Some doctrines, such as the mystery of the Trinity, the centrality of Jesus Christ, and salvation by grace through faith, remain constant throughout the book. Each confession also expresses some particularities of its time, allowing readers to better understand how, historically, the church has attempted to respond faithfully to its circumstances.

The PCUSA does not ask its members or ministers to agree with all the details of the confessions, but that they allow the themes and claims to speak to their lives and ministries. Dawn DeVries, the John Newton Thomas Professor of Systematic Theology at Union Theological Seminary and Presbyterian School of Christian Education in Richmond, Virginia, says, "The idea is that we will be guided by the confessions, but do not have to subscribe to every word. And this allows us to have a conversation with the confessions rather than have them determine in advance what we believe. We refer to them and defer to them. They are representative of some of the best thinking of the church, and I couldn't imagine being a Presbyterian theologian and not working with the *Book of Confessions*. But we are able to say when they no longer best state our faith."

Located in the Reformed tradition, the PCUSA takes seriously its historical identity as "the church reformed, always reforming." The church articulates its faith and understands its mission in different ways in different times and places, responding to ever-new revelations of the Holy Spirit. Embracing a confessional tradition, then, allows Presbyterians to learn from, be in conversation with, and position themselves alongside believers throughout history and today.

Drafting the Confession of 1967

Charles West, PTS professor emeritus of Christian ethics, reflects on the drafting process:

1) Production
"Our committee was a very interesting group, and we learned a great deal from each other, theologically and practically, over the years.... Our task was to write a new confession, but one person left the committee because he didn't agree with our formulation of that task. He said, 'Our job is to define a Presbyterian *theologically*' and the rest of us said, 'No! Our job is to ask how we are to confess Jesus Christ in the 20th century.' Then we asked, 'What does that mean?' We decided that the theme would be reconciliation, and we went ahead with that."

2) Circulation
"With three pastors and some professors on the committee, we knew, of course, what issues would come up in local church discussions, and they did. But for one year, we who were members of the committee went out among the churches and presented the draft to the members to study. It was the most effective theological education of the church that I ever participated in. People who had always thought, 'Oh, theology, that's a subject for the experts,' suddenly realized that they were theologians, that theology really was an issue every time they talked about the Christian faith. I mean, the light I saw in people's eyes when they suddenly realized theology mattered!"

3) Presentation
"We gave the General Assembly a draft in 1965; they commended it for the study of the church and commissioned another committee to revise it in light of the discussion. They sat in one room and we sat in another. They ran across the hall and said, 'How about making this change?' We said, 'Okay,' and they ran back across the hall to make it. This is a church document, and not just our opinion.... But we tried to be specific enough, sharp enough, so that we would confront some people, including ourselves."

4) Adoption
"The confession took its final form in 1966 and was adopted by the General Assembly, but in order for it to be constitutionally adopted, a majority of the presbyteries had to approve it. So it went out again for discussion, and there were some who were rigid, who wanted things said in a certain way. But I wasn't surprised when it was overwhelmingly approved."

Living, Breathing Documents

"I learned the Apostles' Creed by rote memorization," says John Gulden, PTS M.Div. senior, "and I remember sitting in church when it came to that part of the worship service, and thinking, 'Yeah, now I can say it with everybody else!' I was only in third or fourth grade, so I didn't understand fully what everything meant, but I remember thinking that just knowing it provided a link with, and into, the church."

At The Presbyterian Church of Chestnut Hill in Philadelphia, its pastor, Cynthia Jarvis, is trying to encourage that same sense of connection, with both the local church and its larger tradition. Her congregation just completed an overview course—what she laughingly calls "romping through the confessions"—in which they studied three confessions each Sunday. "We've done that before," she says, "but what people really wanted [after the three-week study] was to then do a year-long study. There's a real responsiveness to teaching these confessions."

The congregation's positive response seems to indicate a desire for a better understanding of doctrine. "There was a time," says Hunsinger, "when a minister could get into the pulpit and presuppose a fully catechized congregation, a time when ordinary people even had all of this committed to memory." This is no longer true for a majority of congregations, and Hunsinger suspects that a lack of intentional doctrinal teaching is hurting these churches.

"We don't have a culture, an ethos in the churches that vital doctrinal teaching is expected," he says. "Anyone who becomes Catholic is instructed in the new Roman Catholic catechism, a big, thick volume, and that to me says, 'Here is a church that has a future.' If the Reformed churches don't recover some kind of serious catechesis and ways of equipping people in the knowledge of their faith—especially young people—we don't have a future."

This concern for the church's apparent neglect of its rich confessional tradition served as part of the inspiration for "We Trust in Jesus Christ," a November conference held at the Seminary. According to Migliore, Hudson River Presbytery overtured the most recent General Assembly to use C-67's 35th anniversary as "an occasion to summon the church for energetic study of the Presbyterian *Book of Confessions*." In response to that idea, PTS's Center of Continuing Education created a one-day event to celebrate of the anniversary of the Confession of 1967, to discuss the nature of the confessional witness to Jesus Christ, and to examine how confessional documents can be part of congregational life and training. Nearly 60 people gathered to participate, including Dowey, West, and Janet Harbison Penfield, members of the committee that drafted the Confession of 1967.

In the event's opening lecture, William Stacy Johnson, PTS's Arthur M. Adams Associate Professor of Systematic Theology, called confession "a matter of identification with the One who is the way, the truth, and the life," and highlighted the confessions as a history of witness to Jesus Christ. Hunsinger spoke next, naming classical Christology as at least, but not merely, Chalcedonian Christology. He pointed out the confessional tradition's strengths and weaknesses in its reflection of classical Christology. DeVries, guided by the Second Helvetic Confession's (1566) statement, "Preaching the Word of God is the Word of God," described preaching as sacramental, being a manifestation of the presence of Christ in the community. A panel discussion, moderated by Migliore, followed the event's three lectures.

Kim Armstrong, PTS M.Div. senior and conference participant, was thankful for the chance to immerse herself in the confessions. She says, "The confessions witness to the rich diversity and unity that is the Reformed tradition, and each presenter, focusing on a different aspect of the confessions, spoke to this unity and diversity."

Participants received a copy of the inclusive language version of the Confession of 1967, which a group of women, including Jarvis, created by editing the original draft to rid it of exclusively male terminology without changing the theological content. The event concluded with a reception in honor of drafters Dowey, West, and Penfield.

Participants were challenged to consider whether the current confessions are adequate for expressing the faith in this present and difficult time. Migliore believes that there are issues facing the church and the world today that may well summon the church to articulate its faith anew—to declare, for example, that in response to our culture of violence and death, "Christians are called to say an unequivocal 'no' to the use or development of nuclear, biological, or any other weapons of mass destruction by any nation and to bear witness to Jesus Christ as the Prince of Peace."

Standing with the Tradition

While the confessions may never be able to speak specifically to every issue in our changing world, they continue to invite readers into identification with the historical community of faith and challenge them to understand what that means today.

"I very much see that what I am to do Sunday in and Sunday out is to proclaim the gospel with a cloud of witnesses around me," Jarvis says. "Back when I was ordained, I kind of blithely promised to be guided by the confessions. Then during the past 30 years of ministry, they have become very important to the work I do, and to me.... The incredible thing about being in a tradition like this is to know that you are not alone, not the first one to go through this—trying to figure out where to stand. You are surrounded by a cloud of witnesses. Though you might not stand right where they did, they do help you figure out the ground on which you need to stand."

And this seems like solid ground: in a sanctuary, as part of a congregation that, with congregations around the world, announces through its recitation of both ancient and new words, "These things we hold to be true." ▮

Included in the *Book of Confessions*

Nicene Creed (325/381)
Apostles' Creed (814)
Scots Confession (1560)
Heidelberg Catechism (1563)
Second Helvetic Confession (1566)
Westminster Confession of Faith (1647)
Westminster Larger Catechism (1647)
Westminster Shorter Catechism (1647)
The Theological Declaration of Barmen (1934)
The Confession of 1967
The Brief Statement of Faith (1991)

For more information, go to www.pcusa.org.

Class notes

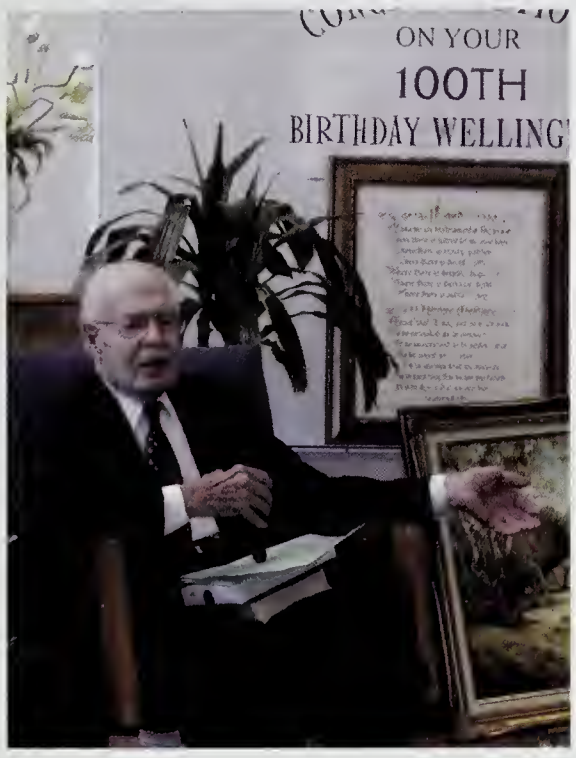
Key to Abbreviations:
Upper-case letters designate degrees earned at PTS:

M.Div.	B	D.Min.	P
M.R.E.	E	Th.D.	D
M.A.	E	Ph.D.	D
Th.M.	M		

Special undergraduate student U
Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

1927 **Victor Wellington Peters (B)** celebrated his 100th birthday on Sunday, September 29. **Robert A. Remington ('45B)** writes, "Dr. Peters is very alert and active in his home, where he lives alone since the death of his wife, Ruth. As you can see in the picture, he is a talented painter and still does great calligraphy. He also teaches our adult Sunday school on occasion and does very well—good seminary! Perhaps this will 'inspire' the rest of us to keep going!" ▼



1938 **Dean N. Dobson Jr. (B),** who is in his 14th year as parish associate at Trinity Presbyterian Church in Venice, Florida, celebrated his 90th birthday on June 21. He says, "I am grateful for Princeton Seminary and for the opportunity to serve Christ all these years."

Ted Koopmans (B) celebrated his 90th birthday in September by going on a cruise to Alaska with his wife, Grace, and 24 other family members. Ted and Grace were also honored on the cruise for being the longest-married couple aboard, having celebrated their 63rd wedding anniversary in August.▼



1942 **Hugh McHenry Miller (B)** and Minerva, his wife of 60 years, enjoy independent living in Westminster Village in Dover, Delaware. Before entering PTS, Hugh spent a year organizing, with 100-plus members, the Little Church on the Prairie in Lakewood, Tacoma, Washington, for the Presbyterian Board of National Missions. At the end of ministry, the Millers are again in new church development, now largely advisory in the pew, as Westminster is providing facilities for a new Christian and Missionary Alliance neighborhood congregation.

Recently, 7 children, 13 grandchildren, and 3 great-grandchildren from Korea, California, Florida, and nearby states helped celebrate Minerva's 83rd and Hugh's 86th birthdays.

William G. Silbert Jr. (B, '54M) of Lincoln, Rhode Island, recently celebrated the 60th anniversary of his ordination as well as his 60th wedding anniversary. He writes, "God has been very good to me, leading me to PTS and about six weeks before graduation to the most wonderful wife a man could have."

1943 **James R. Bell (B)** and his wife, Betty, of Auburn, Pennsylvania, write that they are still very much alive and able to enjoy loving each other and their extended family, which includes 4 children, 7 grandchildren, 3 great-grandchildren, and appropriate spouses.

1944 **David C. Newquist (B, '48M)** writes, "I deeply appreciate the evangelical teaching and the warmth and love in Christ that I received while a student at Princeton."

1945 **John David Burton (B, '51M)** is stated clerk of Transylvania Presbytery and interim minister of Pisgah Presbyterian Church in Versailles, Kentucky.

1947 **Duane H. Collins (B)** is an honorably retired member of Lackawanna Presbytery and lives in New Bern, North Carolina.

Lillian Cassel Driskill (B) recently celebrated her 90th birthday. Her husband, **J. Lawrence Driskill ('57M),** has published seven books, which are listed in the 2001 and 2002 editions of Marquis' *Who's Who.*

Arthur M. Hughes (B) writes, "With God's mercy and the inspiration of the Holy Spirit, my Princeton days have contributed to a wonderful ministry. In June 2002, the First Presbyterian Church in Jefferson City, Missouri, honored me as pastor emeritus."

1949 **Neal Kuyper (B)** facilitates a monthly neuropathy support group with a neurologist. Kuyper is confined to a wheelchair with peripheral neuropathy. He also collects books and Bibles for the Presbyterian College in Kikuyu, Kenya, and the Presbyterian Church in East Africa. His email address is neal_christina@msn.com.

Class notes

Donald D. Swift (B) and his wife, **Virginia Wach Swift ('50e),** recently celebrated their 54th wedding anniversary. They were married in Miller Chapel on June 5, 1948.

1952 **Shirley C. Guthrie Jr. (B),** the J.B. Green Professor of Systematic Theology at Columbia Theological Seminary in Decatur, Georgia, preached at a service of worship at the Montreat Conference Center as part of the conference center's summer worship series. His sermon was titled "Family Values."

1953 **W. Edmund Carver (B),** of Baton Rouge, Louisiana, is interim pastor of Grace Presbyterian Church in Lafayette, Louisiana.

1954 **John Hunn (B)** is pastor of Essex Community Church in Essex, New York.

James E. Latham (B) is retired and living in a nursing home.

Gayle W. Threlkeld (B) is looking forward to the 50th reunion of the Class of '54, but saddened by the news of the passing of dear classmates.

1956 **Arvest N. Lawson (M)** has published his third book on the theology of John Wesley, titled *Justification and Sanctification in Wesley's Thought.*

Thalia Pagler Munion (E) and **Charles Munion ('58B)** are keeping well. She writes, "I'm still teaching in the Lawrence Public Schools in Lawrence, Massachusetts, and find it challenging and rewarding within the inner city, a predominantly Hispanic community. God has blessed [us]."

1957 **William J. Doorly (M)** is an ordained minister in the Presbyterian Church as well as an adjunct professor of religion specializing in biblical studies at Neumann College in Aston, Pennsylvania. His new book, *The Laws of Yahweh: A Handbook of Biblical Law,* is published by Paulist Press.

Adolph W. Kunen (B) delivered a sermon titled "Wandering Home" at the First Presbyterian Church of Tuckerton, New Jersey, in June 2002. He serves as a theological resource to the Long-Range Planning and Christian Education Committees of Green Valley Presbyterian Church in Henderson, Nevada.

Richard A. Morledge (B) spoke at the United Presbyterian Church in Washington, Pennsylvania, this past June. Morledge is pastor emeritus of the First Presbyterian Church in Bakerstown, Pennsylvania, where he ministered for 35 years.

Terrence Tice (B, '61D) married Catherine Kelsey, a United Methodist minister, in 2000. They reside in Estes Park, Colorado, where they work together on Schleiermacher projects. Catherine is director of the Center for Theology, Ministry, and the Arts.

1958 **Charles A. Hammond (B)** is interim pastor of the First Presbyterian Church of San Luis Obispo, California. He has been involved in ministry and national administrative leadership in the Presbyterian Church for 43 years. In 1980 Hammond was elected moderator of the General Assembly.

1959 **John C. Mahler (B)** writes, "After three years of honorable retirement, I have now become the stated supply at United Presbyterian Church in East Topsham, Vermont. I'm happily living with my wife in the log cabin I built in White River Junction, Vermont, and our four children have blessed us with 10 grandchildren. God is good!"

1961 **Glen Barton (B)** is serving as a contract Protestant chaplain at the Edith Novrse Rogers Memorial Veterans Association Hospital in Bedford, Massachusetts.

Gerald L. Borchert (M, '67D) is retired from Northern Baptist Theological Seminary as professor of New Testament and has moved closer to his son and grandsons. Both he and his wife, Doris Ann, taught at the Baptist seminary in Singapore in the fall semester and will teach at the John Leland Center for Theological Studies in Virginia in the spring, near their other son and granddaughters. He writes, "The second volume of my commentary on John was published last spring by Broadman and Holman." His email address is gdborchert@aol.com.

Marshall P. Stanton (M) retired June 30, 2002, after 18½ years as president of Kansas Wesleyan University. He also served as a district superintendent in the United Methodist Church and as a pastor of local churches. Recent honors have included receiving the "Servant Leader Award" from Southwestern College and the "Francis Asbury Award" from the Board of Higher Education and Ministry of the United Methodist Church for outstanding service to Christian higher education. He is married to Janice, formerly Janice Duryee, and they have three children and seven grandchildren. Janice has retired from teaching English in the public schools and at Kansas Wesleyan University. Their home remains in Salina, Kansas. Marshall's email address is mstan151@informatics.net.

Bruce W.H. Urich (B) reports that at 70 he is enjoying the good life in Orlando, Florida, but it is not as easy as when he wrote [to *inSpire*] three years ago. For the past two years he has been dean of Florida Christian University, which oversees Florida Theological Seminary, where for the past eight years he has been dean and professor of pastoral care and homiletics. He has also been working part time as a paralegal in his son's law office and continues to serve as stated supply of St. John's Presbyterian Church in Orlando, Florida.

1962 **William Bryant (B),** executive director of The Outreach Foundation

Class notes

(a validated mission support group of the Presbyterian Church (USA) dedicated to international evangelism), will retire on December 31, 2002, after serving in that position for the past eight years. He was succeeded by **Robert Weingartner ('95P),** who began his new position in September 2002.

John B. Jaymes (E) is author of *Preoccupied with Danger: A Nuclear Reaction,* which can be browsed at http://preoccupiedwithdanger.com. Jaymes's email address is jaymes@post.harvard.edu.

Robert L. Schmidt (B, '66M) has retired after 25 years as pastor and head of staff at Lower Providence Presbyterian Church in Norristown, Pennsylvania.

John H. Simpson (B) retired from the University of Toronto in 2001. He was a member of the Sociology Department for 31 years, as well as director of the Centre for the Study of Religion. He is currently cochair of the Research Ethics Board of the Centre for Addiction and Mental Health, director of research at the Hitachi Survey Research Centre at the University of Toronto at Mississauga, and first vice president of the Alzheimer Society of Peel.

Otto Zingg (B) of Westerville, Ohio, writes, "Elaine and I retired in the summer of 2001. We are serving as volunteers at Sheldon Jackson College in Sitka, Alaska, for one year."

1963 **James M. Hanly (B)** retired in April 2002 as CEO of Presbyterian Homes in the Presbytery of Huntington, Pennsylvania. He is enjoying collecting postcards, visiting family, and reading.

Kurt G. Jung (M) is retired but enjoying some preaching. His email address is kurt@drkgjun.com.

1965 **Nancy Chapman Burcher (e)** and her husband, Allan, have moved to Cross Lanes, West Virginia, where they are caregivers for their new granddaughter while their daughter teaches.

Lloyd Makool (B) is still occasionally doing supply preaching, as well as some counseling and visitation. He and his wife, Nora, worship at Christ Church in Madison, Wisconsin.

Janos D. Pasztor (M), who lives in Budapest, has retired, but lectures at various theological institutions in Hungary, Slovakia, and Croatia. His email address is jdpasztor@mail.datanet.hu.

John R. Powers (B), chairman of CCR Inc. and former director of the President's Commission on Critical Infrastructure Protection, gave the keynote address at the Weapons of Mass Destruction Conference in Washington, D.C., in November.

1966 **James Herrington (B, '69M)** has retired as minister of Forest Presbyterian Church in Middletown, Delaware.

1967 **Donald B. Edwards (b)** has been appointed president of the American Boychoir School in Princeton, New Jersey. He had served as the school's vice president for institutional advancement since January 1999 and was a member of the board of trustees from 1994 to 1998.

Alumni/ae Update

The Alumni/ae Association Executive Council began years ago as an advisory board that planned events related to visits throughout the country by our Seminary president. The scope and representation of the council broadened under Dan Thomas, who instituted the election of council members by regional ballots. Now the council represents 12 regions of the country and includes several at-large and non-Presbyterian members.

Today it continues to plan and lead the annual reunion event, but it's service has also broadened. Members of the council continually serve as "ears," listening to other alumni/ae speak their hopes and fears, joys and concerns about their seminary. The council listens to students share their experiences on campus and their hopes for ministry. Professors, administrative staff, department leaders, and the president often speak to us concerning their perspectives on the life and work, mission and ministry, of Princeton Seminary.

Listening has often moved us to prayer and to action. For example, the council has helped establish PTS's childcare program, which is now expanding. Counseling services for seminary students, once a need and concern, are now being offered on campus. Housing for continuing education families, a strengthened spiritual life for students, and enhanced use of online Seminary resources are other areas we have been able to address and strengthen. All of these programs have grown from comments heard from our alums.



Photo: Eddie Nabhan

The council, then, also serves as a voice. Together, members lend support to the Seminary community with words of appreciation and encouragement. They voice the inquiries raised by other alums. They share words of concern and verbalize hopes for the Seminary's life. Members of the council invite continued conversation with alums in order to give expression to shared hopes, needs, concerns, and joys. Let there be continued listening and speaking and praying together as we move toward Princeton Seminary's 200th anniversary celebration.

The Reverend Jon Black (Class of 1972) is pastor of the First Presbyterian Church in Carlisle, Pennsylvania, and serves as secretary of the Alumni/ae Association Executive Council. He represents Region 5 on the council, which includes western Pennsylvania and West Virginia. If you would like to continue the conversation, please email the Alumni/ae Office at alumni@ptsem.edu.

Class notes

take a bow

George W. Forell ('43M) was honored as Distinguished Alumnus of 2002 by the Lutheran Theological Seminary in Philadelphia, Pennsylvania.

Richard A. Hasler ('57B) received the Zeisberger-Heckewelder Award given by the Tuscarawas County (Ohio) Historical Society on May 3, 2002, for his published research on David Zeisberger showing that a number of David Brainerd's Indian converts became prominent leaders in Zeisberger's Moravian mission settlements in 18th-century Ohio. Hasler was also presented a special citation from the Ohio House of Representatives and received special recognition from the Ohio Senate. His email address is haslerad@aol.com. (Pictured below, left to right: Kerry Metzger, Ohio state representative; Fred Miller, president of the Tuscarawas County Historical Society; Becky Miller; Richard A. Hasler; and Greg DiDonato, Ohio state senator.) ▼



George J. McIlrath's ('70B) congregation was selected as a 2002 recipient of the Sam and Helen R. Walton Award for New Church Development in June. He is pastor of All Villages Presbyterian Church in Port St. Lucie, Florida.

William J. Haughney ('74M) celebrated the 55th anniversary of his ordination in May. He is currently in residence in Nativity of Our Lord Parish in Monroe Township, New Jersey.

Wil Tabb ('76B), a member of the faculty of Marian College in Fond du Lac, Wisconsin, received the college's Undergraduate Adjunct Faculty of the Year Award. Tabb has taught courses in history and theology at Marian since 1991.

Peter Bauer ('78B), has been awarded a second Navy Marine Corps achievement medal. The award was presented by CDR Clifford Pish of the Navy Marine Corps Reserve Center in San Antonio, Texas. Bauer was given this award for his ministry with a 22-year-old Navy petty officer who brutally burned himself in an accident that occurred on the naval submarine base in Groton, Connecticut.

Robert C. Rogers ('78B), pastor of The Church of God in Christ for All Saints in Morristown, New Jersey, received the 2002 Community Service Award from the Morris County Branch of the National Association for the Advancement of Colored People (NAACP) at its annual Freedom Fund dinner in October. Rogers was cited as a community activist who puts his energies, education, and enthusiasm into causes dear to the NAACP's heart: voter registration, before- and after-school programs, nutrition programs, community health day, and many more community and religious activities.

Jeffrey S. Gaines ('79B), pastor of the Seventh Avenue Presbyterian Church in San Francisco, and executive director of Spiritual Directors International (SDI) for the past eight years, was honored with a tribute from SDI for his gifts, accomplishments, and passion for spiritual direction. Under his leadership, SDI grew from 1,200 members worldwide to more than 4,000, became the publisher of *PRESENCE*, developed ethical guidelines for spiritual directors, and expanded with breadth of vision "to tend the holy around the world and across traditions."

John C.H. Chang ('83E, '95P) has been elected as the first Asian American president of the General Synod of the Reformed Church in America.

Mary Elizabeth Fitzpatrick Ivins ('88E) was honored as Irish American Daughter of the Year by The Friendly Sons and Daughters of St. Patrick of Mercer County in March. She is principal of Notre Dame High School in Lawrenceville, New Jersey.

Stephen L. White ('01b) received the Nelson Burr Prize of The Historical Society of the Episcopal Church at Princeton University for his article "Two Bishops of Liberia: Race and Mission at the Dawn of the Twentieth Century," which was published in the December 2001 issue of *Anglican and Episcopal History*. The board of directors chose White's paper because it closely examined and shed light on historical issues of immediate significance to the Episcopal Church today. White is the Episcopal chaplain at Princeton University and at PTS, where he teaches a course on Episcopal history and polity.

William L. McClelland (D) is interim pastor at the First Presbyterian Church of McConnelsville and at Deerfield Presbyterian Church, both in Ohio.

James Muyskens (B) is the new president of Queens College, City University of New York, in Flushing, New York.

Mike Pulsifer (B) led his congregation through special services on January 13, 2002, in the auditorium of George Washington Middle School, after losing 12 Ridgewood residents in the World Trade Center attack and experiencing an electrical fire that gutted West Side Presbyterian Church in Ridgewood, New Jersey, where he is pastor.

Class notes

1968 **Steven J. Bodnar (B)** is president of Eye to Eye Video Conferencing, Inc. His email address is steve.bodnar@eye2eyevideoconf.com.

Ralph A. Boult (M) held an exhibition of his paintings at The Clifton Arts Center in Clifton, New Jersey, in June. He is currently president of the Clifton Association of Artists.

Barbara Gela Eldred (E, '79B) is the new pastor of the First Baptist Church in Reading, Pennsylvania. She was area minister for the American Baptist Churches of Eastern Kansas for 14 years before moving to Reading.

H. Dana Fearon III (M, '79P) retired in November as minister of the Presbyterian Church of Lawrenceville in Lawrenceville, New Jersey. He had served as minister of the church since 1960. He will teach part time at PTS in retirement.

Patrick Hardy (B) has been appointed director of psychiatric services at Carson-Tahoe Hospital in Carson City, Nevada. In the evenings, he serves as director of New Hope Counseling Center located in the First Presbyterian Church of Carson City, whose pastors are PTS alumni **Bruce Kochsmeier ('85B)** and **Alan Doorway ('01B).**

Robert R. McGruther (B) is pastor and head of staff of the First Presbyterian Church at Caldwell in Caldwell, New Jersey.

1969 **Vincent Eareckson (B, '77D)** is educational and ecumenical missioner at the Episcopal Church of the Good Shepherd in Rosemont, Pennsylvania. His email address is drvoe@hotmail.com.

James H. Harris Jr. (M) is senior pastor of Princeton United Methodist Church in Princeton, New Jersey. His email address is jaharrisjr@aol.com.

Rob Morrison (B) and his wife, Kathe, are starting a new church, Cornerstone Presbyterian Church in Jackson, New Jersey. He writes, "This is an exciting experience, and the response has been great!"

Paul S. Stavrakos (M, '96p), vice president of church relations at the Board of Pensions of the Presbyterian Church (USA), will retire at the end of 2002. He joined the board in 1989 after 26 years in parish ministry in Indianapolis, Philadelphia, and Wheaton, Illinois. He helped create the board's Seminary Debt Assistance Program for first-call ministers serving small congregations, as well as its regional service teams. He and his wife, Judy, have a son, Todd, (a PTS M.Div. student, Class of 2003), and a daughter.

1970 **Darryl E. Dech (M)** has been installed as pastor of Maidencreek Church in Blandon, Pennsylvania, a shared ministry in which two congregations—one Lutheran and one United Church of Christ—retain their own identities but worship, work, and study together.

1971 **James Anderson (U), M.D.,** has been practicing medicine in Concord, Massachusetts, for the past 21 years as a gastrointerologist. He and his family live in the Concord area.

Ordained for 33 years, **James Forsythe (M)** has spent 31 years as a chaplain in five different prisons in upstate New York. He also conducts Kairos retreats for the prisoners at the Clinton Correctional Facility, where he is presently working.

John L. Glosser (B) serves on a committee to redesign the shared ministries of the Disciples of Christ congregations of the southwestern area of Oklahoma. His email address is johnglosser@hotmail.com.

Carroll C. Meyer (B) serves as pastor of Westminster Presbyterian Church, which is located on the campus of the College of Wooster in Wooster, Ohio. His email address is cmeyer@wooster.edu.

John Zehring (E) has accepted a call to serve as senior pastor of Kingston Congregational Church in Kingston, Rhode Island. He was previously senior minister of the South Parish Congregational Church in Augusta, Maine.

1972 **Carole (Zippi) Brennan (B)** just adopted a retired racing greyhound from the Rescue Society. The dog is brown and named Pinocchio.

Gary A. Dill (B) has been named president of the College of the Southwest in Hobbs, New Mexico.

Davis B. Price (B) has been named to the Austin College board of trustees.

William A. Quick (B) is a financial advisor at American Express. His email address is bill.a.quick@aexp.com.

Paul Theophilus (M) is acting president of the Alliance Bible School of Central and South America.

1973 **Rowland Bennett (E)** is library director for the Maplewood Memorial Library in Maplewood, New Jersey. His email address is rbennett@maplewoodlibrary.org.

Theodore L. Cockley (B) has joined Buffalo Valley Lutheran Village in Lewisburg, Pennsylvania, as chaplain. He ministers to residents, families, and staff of the retirement community and conducts worship services and other personal and spiritual counseling.

Jim Garlow (B) has recently authored two books, *A Christian's Response to Islam*, published by Honor Books/River Oak Publishers/David C. Cook, and *The 21 Laws of Leadership Tested by Time* (a historical overview of leadership),

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published by Thomas Nelson Publishers of Nashville, Tennessee. He also has a one-minute radio commentary called "The Garlow Perspective," which airs daily on 575 stations.▼



Having moved back to the Dayton, Ohio, area, **Jeffrey J. Mohr (B)** is serving United Methodist churches in Clayton and Phillipsburg.

1974 **Adrian Anthony McFarlane (B)** is professor of philosophy at Hartwick College in Oneonta, New York, and a research scholar at Mansfield College at Oxford University in England. His email address is mcfarlanea@hartwick.edu.

J. Scott Patterson (B) of Westlake, Ohio, is senior minister of the Dover Congregational United Church of Christ in Westlake. His email address is spatterson4040@hotmail.com.

John C. (B) and **Jackie Cottington ('75G) Poling** are very happy to report that their daughter and son-in-law, Amy and Joshua Sutherlun, are juniors at PTS.

1975 **C. Gideon Forbes (M, E)** of Miami, Florida, writes, "I am always indebted to God for the great benefits I enjoy as a result of my PTS experience." He works for the Miami Dade County Public Schools.

Jeanne Stevenson-Moessner (E) (fourth from left in the photograph above right) attended the April 2002 Ecumenical Symposium in Basel, Switzerland, honoring Oscar Cullmann's 100th birthday. The international conference was planned by Karlfried Froehlich (PTS professor of ecclesiastical history emeritus; third from left in the photograph) and the Basel theological faculty. ▼



Robert C. Tate Jr. (M) writes, "PTS has meant so much [to me] through the years. [I] am grateful for what it gave me and continues to give through the Continuing Education program." He is continuing to recover from open-heart surgery.

1976 **J. Stephen Jacobs (B)** married Tina Marie Dowd on August 17, 2002, in a ceremony at St. John's Episcopal Cathedral of Denver. Steve is assistant dean at Regis University. Tina is executive director of Denver's Victim Offender Reconciliation Program. They live in Littleton, Colorado.

Paul Marino (B) is working as a network administrator for AT&T. His email address is paul@jacobsdream.com.

1977 *People* magazine's coverage of the World Trade Center disaster included a photograph of **M. Randall Gill (B)** counseling a mother who lost her son on September 11. Gill is pastor of the First Presbyterian Church in Boynton Beach, Florida.

Dale M. Marsh (M) writes, "As a retired U.S. Army and VA chaplain, I enjoy doing volunteer work as the Protestant parish coordinator at Fort Lewis Main Post Chapel in Washington." His four books and monthly sermons are available at his web site, www.martusministry.com, or at the Princeton library.

Dennis S. Ritter (b), pastor of St. John's Lutheran Church in Kutztown, Pennsylvania, was recently recognized by his congregation on the 25th anniversary of his ordination.

James H. Wells (B, '93P) has been appointed by the board of directors of the American Baptist Estates of Red Bank as chief executive officer of the Navesink House, an accredited continuing care retirement community in Red Bank, New Jersey.

1978 **Stephen E. Hollaway (B)** is pastor of Latonia Baptist Church in Covington, Kentucky. His email address is sthollaway@aol.com.

Christopher Leighton (B), executive director of the Institute for Jewish-Christian Studies in Baltimore, Maryland, was lecturer for the 47th Ministers' Workshop and Oreon Scott Lectures at Bethany College last April.

Thomas H. Rankin Jr. (B) was a guest speaker at the 115th anniversary of Union Baptist Church in Montclair, New Jersey. He is pastor of the Cathedral of Faith Baptist Church in Newark, New Jersey.

Class notes

On the Shelves

On the Shelves features book recommendations from Princeton Seminary faculty and staff to help alumni/ae choose books that contribute to their personal and professional growth.

Kristin Emery Saldine, minister of the chapel

A History of Celibacy: From Athena to Elizabeth I, Leonardo da Vinci, Florence Nightingale, Gandhi, & Cher, by Elizabeth Abbot (Scribner, 2000). Throughout world history celibacy has been a key element of human existence. This overview of the religious, social, and political forms of celibacy provides necessary background for contemporary discussion and the renewed interest in celibacy.

The Wildest Place on Earth: Italian Gardens and the Invention of Wilderness, by John Hanson Mitchell (Counterpoint, 2001). Devotees of that grand mid-19th-century American concept of wilderness and its enduring influence in art, literature, and spirituality will be surprised by Hanson's intriguing corrective: humans desire wildness not wilderness, and wildness is as close as our own backyard.



Photo: Erin Dunigan

Martin Tel, C.F. Seabrook Director of Music

Full Circle: A Proposal to the Church for an Arts Ministry, by Nena Bryans (reprinted privately and available from the author, Nena Bryans, 302 Spencer Road, Devon, PA 19333). Wise and practical insight that should stimulate the church to reignite its artistic imagination—which, other than in music, has been much neglected by the Protestant church—by embracing an all-arts ministry. This book, originally published by the Schuyler Institute for Worship and the Arts in 1988, has long been unavailable, but remains fresh and necessary for today.

SING! A New Creation (CRC Publications, 2001). This new green hymnal has recently been added to the Miller Chapel pew racks. Lutherans, Episcopalians, and Methodists have for years had supplemental hymnals for their traditions, and this fills that need for the Reformed and Presbyterian traditions. A balanced collection of contemporary hymns and choruses and global songs, as well as liturgical songs from the Iona and Taizé communities, the hymnal has an emphasis on the psalms. By not capitulating to the dictates of any single faction (or aesthetic sensibility) in the church, it holds forth the possibility of greater unity in worship.

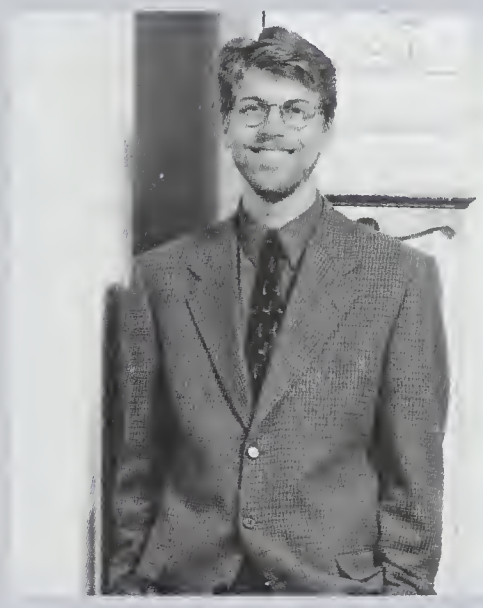


Photo: Jay Gardner

1979 **Joseph R. Lloyd (M)** was superannuated from the ministry of the Methodist Church in the Caribbean and the Americas (MCCA) on August 31, 2002, after 30 years of pastoral ministry.

Charles Palmer (B), pastor of Treasure Hills Presbyterian Church in Harlingen, Texas, is moderator for 2002 of Mission Presbytery in South Texas, which is composed of 161 churches from Austin to San Antonio to Corpus Christi.

Union Baptist Church in Montclair, New Jersey, celebrated its second homecoming service in June with **Joseph P. Watkins (E)** as guest speaker. Watkins is a financial consultant and director of Hill Solutions in Wayne, Pennsylvania.

1980 **Larry Blaker (B)** is founder of the Opus Gardens Senior Management Care facilities on the West coast. His business provides building design, day-to-day care, and property management for seniors in independent, assisted living, and dementia units. His email address is blakerconsulting@mycidco.com.

Teresa M. Derr (B) is a licensed clinical social worker in adolescent psychiatry in the Inpatient Unit at Yale New Haven Psychiatric Hospital in New Haven, Connecticut. Her email address is territunes@aol.com.

Mary P. Roberts (B) is pastor of Hunt's Memorial United Methodist Church in Riderwood, Maryland.

The Presbyterian Church (USA)'s Advisory Committee on Social Witness Policy (ACSWP) has appointed a 12-member task force to develop a policy statement on ministering to people with disabilities, with **Peter Sulyok (B, '81M, '97d)** as the committee's coordinator. He says the focus of the task force will be "deriving policy and recommendations to enable the PCUSA to work for justice with persons with disabilities, both in the church and within society."

1981 **Edward H. Carll (B, '87M)** has been appointed senior minister of the First United Methodist Church in Westfield, New Jersey. Prior to his new position, Carll was minister of the First United Methodist Church in Tuckerton, New Jersey.

R. Alex Chamberlain (B) is serving as hospital chaplain at St. Luke's Meridian Medical Center in Meridian, Idaho. His email address is humorme@cableone.net.

John Fitzsimmons (E) has completed 25 years of service in the diaconate in the Diocese of Metuchen, New Jersey.

Class notes

Are you surfing the web?
You can now submit your class note on the web! Keep us informed by visiting our alumni/ae web site at:
http://www.ptsem.edu/bond/submitnotes.htm

Douglas S. Phillips (B) has been appointed chaplain to the emergency room and burn unit at Westchester Medical Center in Valhalla, New York. He also continues his weekend work as associate minister at the Presbyterian Church of Mt. Kisco, New York.

Lester Edwin J. Ruiz (B, '85D) is professor of theology and culture and associate dean for graduate programs at New York Theological Seminary. His email address is ruiz35@comcast.net.

1982 **Lindsey E. Arnold (B)** is a chaplain (lieutenant colonel) in the United States Army. Her email address is arnold@bunt.com.

Elsie Anne McKee's (D) book *John Calvin: Writings on Pastoral Piety* was published recently in The Classics of Western Spirituality series.

1983 **Neil Smith (B)** led prayer at the U.S. House of Representatives session on October 1, 2002. He recently celebrated 25 years of marriage and is senior pastor of Faith Evangelical Church in Kings Town, Virginia.

Timothy M. Solomon (B) delivered the commencement address to the Steel Valley High School graduating class of 2002 in Munhall, Pennsylvania. He is adjunct professor at Allegheny College and pastor of the Emmanuel United Church of Christ, both in Meadville, Pennsylvania, and a 1975 alumnus of Steel Valley High School.

1984 **Patricia E. Howery Davis (B, '92D),** associate professor of pastoral care at the Perkins School of Theology at Southern Methodist University (SMU), graduated in May from SMU's Dedman School of Law with a law degree. She is currently on a one-year sabbatical from SMU, studying for her state bar exam and clerking for federal judge Barefoot Sanders.▼



Kim Macdonald Donahue (B), who is from Hilton Head, South Carolina, is a chaplain on the aircraft carrier USS *Carl Vinson*. She returned to the United States this year after serving as a naval officer in Operation Enduring Freedom. Her ship participated in the war in Afghanistan after the September 11 terrorist attacks.

Kim Jocelyn Dickson Rogers (E) wrote *Gifts from the Spirit: Reflections on the Diaries and Letters of Anne Morrow Lindbergh*, published by Crossroad. Her email address is wordworksk@aol.com.

1985 **Christopher Ocker's (M, '91D)** book *Biblical Poetics before Humanism and Reformation* was published by Cambridge University Press in April 2002. He is professor of church history at San Francisco Theological Seminary and the Graduate Theological Union and also an "affiliated" member of the History Department at the University of California at Berkeley.

Rodney L. Petersen (D) writes, "Thanks to the assistance of generous colleagues, I completed the edited volume *Theological Literacy for the 21st Century* (Eerdmans, 2002)." Petersen is executive director of the Boston Theological Institute.

Lois Ann Wolff (B) is interim pastor at the First Presbyterian Church in Hudson Falls, New York. Her email address is loisann@captial.net.

1986 **Linda Badger Becker (E)** will celebrate 10 years of ministry as associate executive presbyter for program and stewardship development in the Presbytery of Genesee Valley in Rochester, New York. She has served the 73 congregations of the presbytery since January 1993.

Earl N. Woodard (B) is senior pastor of the New David Church of Christ in Baltimore, Maryland.

1987 **Gordon Mapes (B)** received a D.Min. in pastoral leadership and education from Union-PSCE this year and accepted a call to be pastor and head of staff of the Brandermill Church, a 1,100-member Union Church of the PCUSA and United Methodist Church denominations in Midlothian, Virginia.

David Charles Smith (B) is the new pastor of the Jordan United Church of Christ in Allentown, Pennsylvania.

1988 **Carl R. Lammers (B)** is interim pastor of Hamilton Presbyterian Church in Baltimore, Maryland.

William Bradley Munroe (B) is pastor of the First Presbyterian Church in Pueblo, Colorado. Prior to his new position, he was pastor of the Presbyterian Church in Brenham, Texas.

Walter Wagner (E) has written his second book, titled *The Zinzendorf-Muhlenberg Encounter: A Controversy in Search of Understanding*, published by the Moravian Historical Society. He is a Lutheran pastor and president of the Lutheran Historical Society of Eastern Pennsylvania, located in Bethlehem, Pennsylvania.

Class notes

Robert Zomermaand (M) was recently called as pastor of the First Christian Reformed Church in Sheboygan, Wisconsin. He previously served Sunrise Christian Reformed Church in Lafayette, Indiana.

1989 **Rebecca A. Sherwood (B)** is head of staff of the First Presbyterian Church in East Moline, Illinois. Her email address is bsherwoodforest@hotmail.com.

Eriberto Soto (M) of Orlando, Florida, a minister with the Knox Fellowship, recently led seminars on evangelism and discipleship in Brazil with the Renewed Presbyterian Church of Brazil and in Uruguay with the Waldensian Church. He was part of a team to teach and interpret for English- and Spanish-speaking leaders.

1990 **Linda Knieriemen (B)** has been nominated to serve on the General Assembly Council of the Presbyterian Church (USA).

Earl L. Middleton (B) is senior pastor of the Food for Faith Fellowship in Los Angeles, California.

Thomas R. Morris (B) has been called as rector of Trinity Episcopal Church in Spruce Pine, North Carolina. He writes, "Trinity is a small parish in the northern mountains of western North Carolina." His email address is hadleymorris@cs.com.

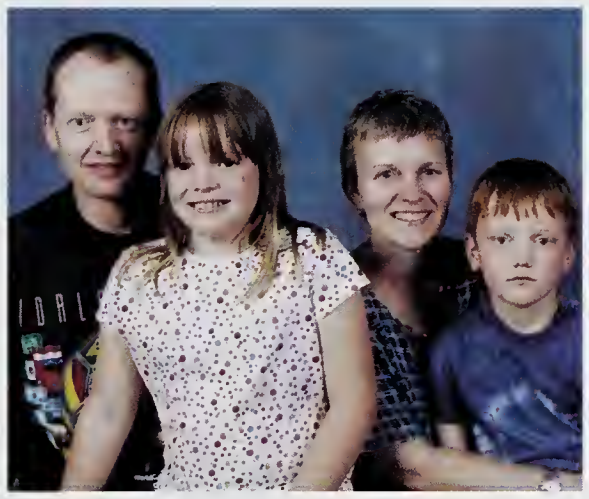
1991 **Ann Deibert (B)** writes, "I am completing my sixth year as one of the pastors at Central Presbyterian Church, a wonderful, inclusive urban congregation in Louisville, Kentucky."

Cheryl Ann Elfond (B) is general presbyter of the Presbytery of Transylvania in Kentucky and writes, "Thank you for the good work and faithfulness of the Seminary in doing God's work and proclaiming God's love in Christ."

Gregory L. Glover (B, '99D) is acquisitions editor in biblical studies for Westminster/John Knox Press. His email address is gglover@presbypub.com.

Tim Morehouse (B) has been ordained to the transitional diaconate in the Episcopal Church. He currently works as head of the Religion Department at Trinity School in New York City.

Gordon Zerbe (D) and his wife, Wendy Kroeker, of Winnipeg, Manitoba, Canada, have begun a two-year term in the Philippines with the Mennonite Central Committee, a service, development, and relief agency of North American Mennonite and Brethren in Christ churches. They have two children, Silvie and Micah, and are members of Fort Garry Mennonite Fellowship in Winnipeg.▼



1992 **Trace Haythorn (B)** has been appointed by the Presbyterian Church (USA) as a task force member of the Advisory Committee on Social Witness Policy (ACSWP).

John Moriarty (M) is the new pastor of the United Church of Ellicottville in Ellicottville, New York.

Clara E. Thomas (B) writes, "My husband and I have retired and moved to New Smyrna Beach, Florida. We are doing fine and enjoying the sunny South."

1993 **Hans Andreasson (M)** mourns the loss of his wife, Gertrud, who died on August 30 from complications of cancer.

James Bennett (B) writes, "Twelve years after leaving California for PTS, we've returned to our home state, where I'm assistant professor of American religious history at Santa Clara University. We left as newlyweds and return with two children (Megan, 3, and Nicholas, 6 months), who are very happy to be living near their grandparents."

Robert D. Higgs (B) is executive director of the Atlantic City (New Jersey) Presbyterian Mission Council. His email address is revrdh@comcast.net.

Robin Bacon Hoffman (B, '94M) is interim pastor of the Prince of Peace Lutheran Church in Princeton Junction, New Jersey.

Sung-Joo Park (B) has a new call from the United States Air Force chaplaincy. He is the first Korean American United States Air Force chaplain from the PCUSA. He has resigned from his pastorate at Hanbit Presbyterian Church in Atlanta, Georgia, and moved to Sheppard Air Force Base in Wichita Falls, Texas, for his first assignment.

Gary Sallquist (B) and **Ed Bonniwell ('75B, '81M)** will launch the Wellspring School of Theology—which will have both a seminary and a Bible college division—in January 2003. Wellspring will offer graduate study for advanced degrees in theology and practical ministry.

Haruko Nawata Ward (M, '01D) was ordained as a minister of Word and Sacrament in the PCUSA in a service of worship held at Nassau Presbyterian Church in Princeton, New Jersey, over the summer. She has been named assistant professor of church history at Columbia Theological Seminary in Decatur, Georgia, where she began teaching in the fall.

David G. Waweru (M) has served with the U.S. Army as a chaplain since graduation. He is currently stationed at Fort Hood, Texas. His email address is kasisidw@earthlink.net.

Class notes

Weddings & Births

Weddings

Catherine Kelsey and Terrence Tice ('57B, '61D), December 28, 2000
Dolores M. Kromka and Harold E. Johnson ('64B), June 7, 2002
Carol S. McCall and Graham M. Patterson ('73B, '74M), January 12, 2002
Tina Marie Dowd and J. Stephen Jacobs ('76B), August 17, 2002
Jan Elizabeth Lewis and Robert P. Roney ('78B), June 2, 2001
Wendy Harry and C. Scott Shidemantle ('92M), March 9, 2002
Rebekah Ann Bozeman and Casey Deryl Elledge ('97B, '01D), July 20, 2002
Charlene Jin and James S. Lee ('98B), March 2002
Melanie Pinkney and Darrell L. Armstrong ('99B), August 31, 2002
Katheryn Link and Kyle L. Powderly ('99B), November 3, 2001
Jodi Tomlinson and Case Thorp ('00B), August 10, 2002
Jeannelle Reed and Christopher Benek ('01B, '02M), July 13, 2002
Ellen Yoo and Joseph Hyunsung Lee ('02B), June 1, 2002
Katherine Martin Reed ('02B, E) and Peter Hazelrigg, September 1, 2002

Births

John Daniel to Ana and Bob ('79M) Biederman, February 4, 2002
Caroline Ruth Lou Feng adopted by Darlene and James B. ('85B) Miller on June 17, 2002
Siobhan Elizabeth Parker adopted by Lisa Konick and Leland Seese ('88B) on February 8, 2002
Elizabeth Margaret to Sarah Jo (Sarchet) ('92B) and John Butler, June 5, 2002
Corydon Lucas to Donna and Doug ('92B) Hoffman, May 22, 2002
Halley Catherine to Lynn ('93B) and Mark ('93B) Barger Elliott, February 21, 2002
Natalie Joy to Linda and Christopher ('94B) Hushaw, September 11, 2002
Ethan Scott to Tracey (Greene) and Timothy J. ('98B) Luoma, May 28, 2002
Elizabeth Helena adopted by Jennifer ('99B) and Jason ('99B) Hurtado Daniels in April 2002
Elijah Joo-Eun to Hyeon Jin and Jaeshin ('02B) Soh, July 3, 2002

1994 **Martha P. Campbell (B)** ended an interim position in the First Presbyterian Church of Lakewood, New Jersey, in May and was looking for a new interim position. Classmates can reach her at her email address: martha.p.campbell@att.net.

Judith A. Cuthbertson (B) is pastor at St. Mark's United Presbyterian Church in Lomita, California.

Christopher S. Hushaw (B) is family pastor at Palm Desert Community Presbyterian Church in Palm Desert, California. His email address is assocpastor@pdpresbychurch.org.

Sung-Deuk Oak (M) received his Th.D. from Boston University School of Theology earlier this year. He writes, "The title of my dissertation was 'The Indigenization of Christianity in Korea: North American Missionaries' Attitudes toward Korean Religions, 1884–1910.'" He was appointed as the Luce Foundation Postdoctoral Fellow in Korean Christianity at the University of California-Los Angeles for 2002–2003. He has also published his first book in a three-volume series, covering the years 1885–1894, titled *Horace G. Underwood Papers: The First American Missionary to Korea.*

Mark Tauber (B) of Brooklyn, New York, is founder and publisher of Agora Media, Inc. His email address is pacificmark@mindspring.com.

1995 **Garrett Arnold-Hoffmann (B)** is pastor and head of staff at Fayette Presbyterian Church in Fayetteville, Georgia. **Amy Arnold-Hoffmann (B)** is pastor of Greenville Presbyterian Church in Greenville, Georgia. The Arnold-Hoffmanns live in Fayetteville with their two children, Evan, four, and Belle, two. Garrett's email address is grev@fayettepcusa.org. Amy's email address is arnhoff@earthlink.net.

JoAnn Brechbill (B) is minister for congregational care at the First Presbyterian Church of Colorado Springs, Colorado. Her email address is jbrechbill@first-pres.org.

Donna C. DiMeo (B) is pastor of the First United Methodist Church in Seneca, Illinois. Classmates can reach her at her email address: donnamia2@yahoo.com.

Galen Johnson (B) writes, "I have completed my Ph.D. in religion at Baylor University and have begun serving as assistant professor of biblical studies at John Brown University in Siloam Springs, Arkansas." His email address is galen_johnson@baylor.edu.

Cheryl A.P. McCullough (B) was ordained in October 1999 and has worked for five years as a hospital chaplain. She recently finished interim training and is doing interim pastor work. Her email address is cherylmcc@earthlink.net.

Ruth N. Montano-Acosta (B) writes, "After two years of being a stay-at-home mom, I returned to church ministry as associate pastor of a church plant (American Baptist Churches USA) located within a new housing development in south Orange County in California. The church, Pathway Church of Ladera Ranch, uses the facilities of an elementary school on Sundays and meets in people's homes during the week for Bible studies and small groups. It's a blessing to be a part of something so new with a potential for incredible growth!" Her email address is ra100300@aol.com.

Class notes

Bryan Wilson (B) is associate pastor for single adult ministry at Grace Presbyterian Church in Houston, Texas. His email address is bwilson@gpch.org.

1996 **Courtney B. Cromie (B, '01M)** writes, "I am enjoying my ministry as associate pastor of the First Presbyterian Church of Boca Raton in Florida."

Dwight P. Davidson (B) and his wife, Kari, are missionaries with the American Baptist Churches USA. They are working with student ministry at Kanto Gakuin University in Japan in cooperation with the Japan Baptist Union.

Yahya Wijaya (M) is teaching Christian ethics at Duta Wacana Christian University in Yogyakarta, Indonesia. His email address is yahya.wijaya@ecunet.org.

1997 **Linda S. Bennett (B)** has joined St. Francis Hospital in Wilmington, Delaware, as a patient advocate. She will assist in providing proactive care to patients, which includes visiting patients to make sure their stay is meeting their expectations and following up with patient satisfaction surveys.

M. Douglas Campbell (B) is executive director of the Scottish Bible Society. His email address is decampbell@onetel.net.uk. He and his wife, **Emily Riley Campbell ('96B),** live in Edinburgh.

John H. Fullerton Jr. (B), pastor of the First Presbyterian Church of Covington, Tennessee, was appointed Chaplain of the Day for May 1, 2002, at the General Assembly of the Tennessee House of Representatives. He writes, "The official duties as chaplain were brief, but profound when you think about it. I got to take a few moments with Speaker Naifeh [Speaker of the House], the 99 elected representatives for the state, the staff, and all the visitors to recognize God's authority and influence over everything that was about to happen. To be able to lead a state governing body in prayer was a real privilege." He's pictured here with his wife, Cile. ▼



Jonelle S.G. Kazarian (B) is associate pastor for pastoral care and counseling at Pilgrim Armenian Congregational Church in Fresno, California. Her email address is jonelle@kazarian.net.

Brad W. Sheppard (B) is chaplain and instructor of religious studies at Westminster College in Fulton, Missouri. His email address is sheppab@jaynet.wcmo.edu.

Thomas W. Walker (D) is the new pastor of Palms Presbyterian Church in Ponte Vedra Beach, Florida.

1998 **Thomas Vito Aiuto (B)** is campus minister at New York University with the Reformed University Fellowship. He lives in Brooklyn with his wife, Monique. He recently wrote a volume of poetry titled *Self- Portrait As Jerry Quarry,* published by New Issues Press. His email address is taiuto@nyc.rr.com.

The New Jersey Education Association recently welcomed **Steven Baker (B)** as associate director of communication and public relations.

Bryan Bass-Riley (B) is a chaplain with the Hospice of the Visiting Nurses Association of Greater Philadelphia. He writes, "I am really excited about this ministry and my continuing ministry as the hunger action enabler for West Jersey Presbytery. I'm also in the process of transferring my ordination from the United Methodist Church to the Presbyterian Church (USA)."

William H.G. Crawley (B) is chaplain at the University of Ulster in Northern Ireland and lecturer in philosophy and theology at the Institute of Theology, Queen's University of Belfast, Northern Ireland. He presents a live two-hour weekly radio program on BBC Northern Ireland titled "Sunday Sequence," focusing on religion, ethics, and news/current affairs. His email address is william.crawley@btopenworld.com.

David Efird (B) joined the philosophy faculty of the University of York in England as a permanent lecturer (assistant professor). He recently submitted his doctoral dissertation to Oxford University.

Awun Sam Hwang (B) is pastor of English ministry at the Korean Church of Long Island in Garden City, New York. His email address is ubiquity007@hotmail.com.

James S. Lee (B) and his wife, Charlene Jin, are both Ph.D. students at Union Theological Seminary/Presbyterian School of Christian Education, he in Old Testament, she in education. He also serves as pastor for the English-speaking congregation at Richmond Korean Presbyterian Church in Richmond, Virginia.

Margo McKenna (B) is minister of the Chalice Unitarian Universalist Congregation in San Diego, California.

Timothy W. Sloan (B) is the new senior pastor of the Saint Luke Missionary Baptist Church in Humble, Texas. His email address is tsloan22@aol.com.

James W. Wilson (B) is interim associate pastor at Flemington Presbyterian Church in Flemington, New Jersey.

Class notes

1999 **Ryan E. Balsan (B)** is pastor of Kirkpatrick Memorial Presbyterian Church in Ringoes, New Jersey.

Andy Cooper (B) is working for the South Carolina Department of Corrections as a chaplain. His email address is drewnkaty@earthlink.net.

Tom N. Harris (B) is associate minister of the First Presbyterian Church in Vero Beach, Florida. His email address is tomharris@firstpresvero.org.

Kelly Kannwischer (B) from Summit, New Jersey, has been named to the Summit Area YMCA board of trustees. She is a consultant with Viscern, a consulting firm for nonprofit organizations.

Tony Tian-Ren Lin (B) is associate pastor at the Taiwanese American Fellowship Presbyterian Church in New Brunswick, New Jersey. His email address is tiack@earthlink.net.

James K. Mead (D), assistant professor of religion at Northwestern College, spoke at the annual Hospers (Iowa) Chamber of Commerce Prayer Breakfast. He is an ordained Presbyterian minister who served three different churches before joining the Northwestern faculty.

Rebecca (Hyeon Jeong) Park (B) is a full-time English ministry pastor at the Shin Kwang Church of New York in Bayside, New York.

Kyle L. Powderly (B) is back in his hometown of Baltimore, Maryland, acting as parish-pastoral associate for Babcock Presbyterian Church in Towson, Maryland, while searching for a full-time congregation or campus-based position.

2000 **David R. Brock (P)** is the Fort Shafter community chaplain at Fort Shafter in Hawaii. His email address is brockdr@aol.com.

Ryan D. Brodin (B, '00m) was ordained in the Evangelical Lutheran Church in America on June 2. He is associate pastor of education and family at St. Philip's Lutheran Church in Fridley, Minnesota.

Wayne E. Croft Sr. (M) received his D.Min. degree with distinction from Drew University in May 2002. He also received an academic scholarship and a fellowship from the Fund for Theological Education and has begun working on a Ph.D. in liturgical studies at Drew University. In April 2002 he was inducted into the Martin Luther King Jr. Board of Preachers of Morehouse College.

Carl Edward Davis (B, m) is pastor at the First Baptist Church of Ken-Gar in Kensington, Maryland. His email address is davispas@aol.com.

Stephen Faller (M) joined the staff of the Pastoral Care Department of Capital Health System in Trenton, New Jersey. He works with patients, their families, and representatives of the faith community, performing community outreach, acting as an intermediary between patients and their own clergy, and praying with patients and their families.

Bryan Finch (M), a navy chaplain stationed at the U.S. Coast Guard Training Center in Yorktown, Virginia, offered prayer before the start of the U.S. House of Representatives' daily session at the U.S. Capitol on March 13. He was among the first wave of chaplains sent to ground zero in New York City to minister to military personnel and the victims of September 11.

William Gaffney (B, '01M) is enrolled in a D.Min. program at Eastern Baptist Theological Seminary in suburban Philadelphia, Pennsylvania. He pastors New Covenant Presbyterian Church of Philadelphia. His email address is wmgaffjr@aol.com.

Baron Mullis (B) completed his residency in parish ministry at the Second Presbyterian Church of Indianapolis in Indianapolis, Indiana, and returned home to Charlotte, North Carolina, where he was recently installed as associate pastor of Trinity Presbyterian Church. His email address is bmullis@trinitypreschurch.org.

Jennifer J. Rome (B) is associate pastor of youth and family at Mount Calvary Lutheran Church in Eagan, Minnesota.

Carie Stanley (B) is interim pastor of Valley Presbyterian Church in Brookfield, Connecticut. She previously was the associate minister for youth at Covenant Presbyterian Church in Charlotte, North Carolina. Her email address is cnstan@hotmail.com.

2001 The Presbytery of San Diego ordained and installed **Justin David Burgess (B)** (left; to the right is **Paul Coppock, '01B)** as associate pastor of youth and family at the First Presbyterian Church in Oceanside, California. He celebrated this event with family and friends on May 19, 2002. Classmates can reach him at dburgess@2001oside.org.▼



Amy Nelson Busiek (B) is associate pastor at Bethpage Presbyterian Church in Kannapolis, North Carolina. Her email address is abusiek@yahoo.com.

Myesha D. Hamm (B) joined the staff of the American Academy of Religion as

Class notes

administrative supervisor. Her email address is mdhamm2002@yahoo.com.

Brian P. Hughes (B) began his second year of CPE residency program at Good Samaritan Regional Medical Center in downtown Phoenix. His wife, Jenevieve, has begun her general surgery residency at the Mayo Clinic Scottsdale. Brian's email address is b_p_hughes@hotmail.com.

After studying for a year in Tübingen, Germany, as an exchange student from Princeton (during which time he "led an international motley crew skipping through the center of town"), **Craig Hunter (B)** has returned home to St. Augustine, Florida, to do CPE and look for a job in international ministries. His email address is clhunter36@hotmail.com.

Arun Jones (D) joined the Austin Seminary faculty as assistant professor of evangelism and missions. A minister in the United Methodist Church, Jones had been interim pastor at Indian Mills United Methodist Church in Shamong, New Jersey.

Joo H. Kim (B) is youth ministry pastor at Korean Community Presbyterian Church in Atlanta, Georgia. His email address is joohky@yahoo.com.

Ken Larter (P) is the new pastor of the historic 1771 Deerfield Presbyterian Church in Deerfield, New Jersey. He had previously been director of HOPE Ministry for AIDS/HIV victims and their families, a ministry affiliated with the Tenth Presbyterian Church of Philadelphia.

Jennifer D. Martin (B) accepted a call as program director at Mo-Ranch Presbyterian Assembly in the beautiful hill country of Texas. Her email address is jenniferm@moranch.com.

Glenn McCullough (B) is studying in Montréal at McGill University. His email address is glennjmccullough@hotmail.com.

Christine Neal Thomas (B) is living in Santa Barbara, California, where she is studying German and Arabic and teaching. She gave a paper at the Society of Biblical Literature's annual conference in Toronto in November. Her email address is christinenealthomas@hotmail.com.

Jeffrey E. Ugoretz's (B) email address is jeffrey.ugoretz@pcusa.org.

2002 **John B. Erthein (B)** was ordained by the Presbytery of Detroit on September 14 at his home church in Ann Arbor, Michigan. He officially began work as pastor of Elderton Presbyterian Church in Kiskiminetas Presbytery (western Pennsylvania) on September 16. His email address is presbyman@yahoo.com.

Rex Espiritu (B) is pastoral assistant (associate director of music) at Faith United Presbyterian Church in Medford, New Jersey. His email address is rex@espiritu.net.

Daniel F. Flores (B) is solo pastor of Emanu-El United Methodist Church in Dallas, Texas. His email address is wesleyheritage@yahoo.com.

Douglas Forsberg (B) is associate pastor at the First Presbyterian Church in Newport, Rhode Island. His email address is dforsberg@fpcnewport.com.

Adam Freer (B) is in the M.S.W. program at Rutgers University and doing his field placement at the New Jersey State Department of Human Services, Office of Policy and Planning. His email address is adamfreer@yahoo.com.

Marti Reed Hazelrigg (B) joined the staff of Nassau Presbyterian Church in Princeton, New Jersey, as associate pastor. She will facilitate and lead a youth ministry program there.

Grace Y. Lee (B) is college ministry pastor at Korean Community Presbyterian Church in Atlanta, Georgia. Her email address is kcpcgrace@hotmail.com.

We're not ignoring you!

The editorial staff of *inSpire* receives many class notes every year and tries to print them all. But because the magazine is published three times a year, it sometimes doesn't include recently submitted class notes. If you don't see your class note here, please be patient. It will appear in a future issue.

Joseph Hyunsung Lee (B) is pastor for the English Junior High School Department of Young-Nak Presbyterian Church of Los Angeles. His email address is leejosep@hotmail.com.

Brian P. Madison (B) is a doctoral student in theology at Duke University. His email address is bpm3@duke.edu.

Matthew J. Mardis (B) is solo pastor at the Community Church of Little Neck in Little Neck, New York. His email address is pastorlittleneck@yahoo.com.

John S. Markel (B) was ordained on July 13 and installed as organizing pastor of Tappahannock Presbyterian Chapel in Tappahannock, Virginia, on September 15.

Douglas B. Resler (B) is solo pastor of Overlook Presbyterian Church in Mobile, Alabama. His email address is naaman@comcast.net.

Craig Sell (B) was ordained on September 1 at the First Presbyterian Church in Greensburg, Pennsylvania.

Jennifer H. Yu (B) is working at the Westfield First United Methodist Church in Westfield, New Jersey, as assistant pastor. Her email address is jyu@drew.edu.

outStanding in the field

Crossing Boundaries to Grow a Church

by Yvonne Chiu Hays



Photo: Beth Godfrey

Steve Baker

With not even a year of seminary coursework under his belt, Simeon Spencer decided to apply to become head pastor of Union Baptist Church in Trenton, New Jersey, where he had been leading a Bible study for the few months since having arrived at Princeton Seminary. Prior to Princeton, Spencer worked as a legislative aide to Senator Richard Shelby (R-Ala.) and as a Baptist minister in Washington, D.C. To type his application for the job, he borrowed a computer from Steve Baker, a fellow student Spencer had met in his first few days of seminary.

Eight years later, the two friends are still collaborating—a little farther south on Route 1. Spencer was elected Union Baptist's pastor when he was a middler. Baker, who had intended to pursue a doctorate in church history after seminary, then joined Spencer's staff before the two graduated from PTS in 1998. Marella McMillan-Holmes, who graduated a year earlier, also joined them.

The church's staff of six associate pastors is a testament to its growth under Spencer's leadership. While many of America's older, established churches struggle to retain members, Union Baptist continues to thrive in its urban community. Baker said most of the congregation's regular worshippers probably have only started coming to Union Baptist in the last six years—this despite the church being more than 100 years old. On a typical Sunday, one could easily worship with 600 to 800 people in a new assembly hall built next to the original church. The addition also provided offices, meeting rooms, and classrooms.

According to Spencer, there were 300 people on the membership rolls when he was called to the pastorate, with less than half of them active. Today, there are almost five times that number, and about 200 people of all ages attend Bible study weekly.

"We've had tremendous growth in every dimension," the 37-year-old

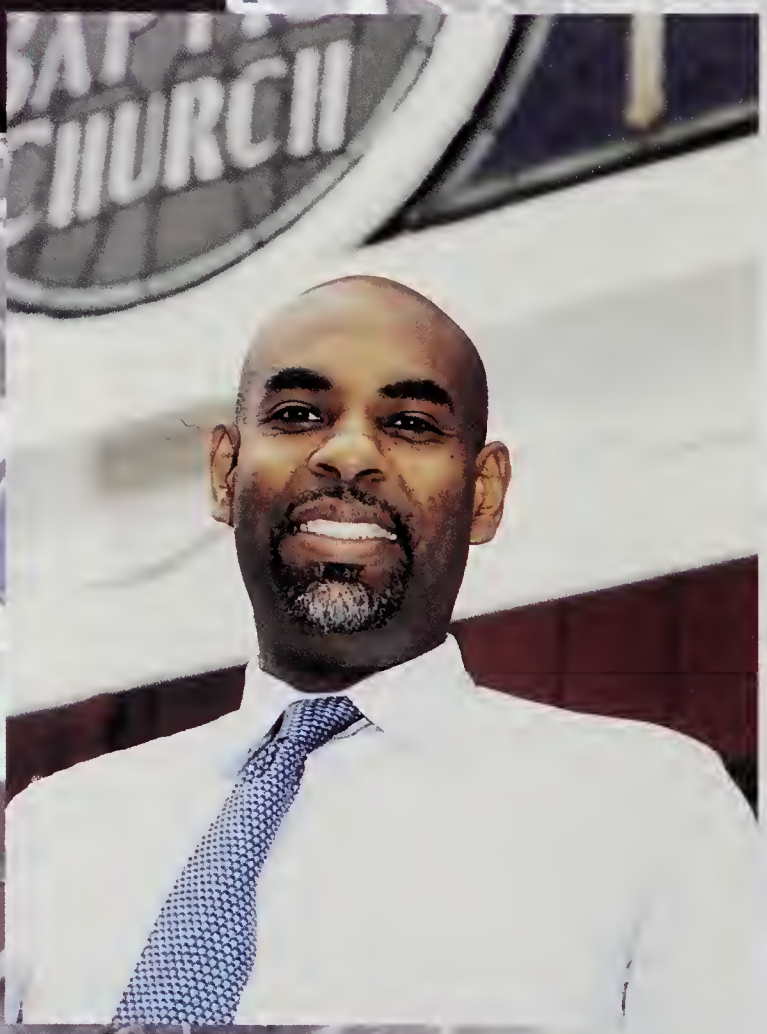


Photo: Beth Godfrey

Simeon Spencer

pastor said. "Our ministries have multiplied both within and out of the church, both inreach and outreach. And certainly this is possible because our upreach has deepened; the church has deepened its spirituality."

The more profound faith he has witnessed in the church is evidenced by "evangelism both by word and deed," Spencer added.

In addition to increased membership, Union Baptist also stands out in its ability to preserve its Black Baptist identity with a diverse, multicultural congregation. The number of white and Hispanic members is not large—they are but a "sprinkling," as Spencer describes it. Nonetheless, their attendance is notable, along with Baker's presence, to an outsider.

"I am, of course, a bit of an anomaly as a white man ordained and ministering in a predominantly African American church," said Baker, 31, associate minister of church administration, which includes teaching Sunday school. "However, I have never felt any opposition or hostility because of that. In fact, from the beginning the church was especially warm toward me, as if to demonstrate emphatically that I was welcome."

Spencer said neither he nor the church ever intentionally set out with a multicultural agenda. "I heard Dr. Cleo LaRue [PTS homiletics professor] say once that your church will have some of whatever is in your community. That is indeed true for us.

"The gospel of Jesus Christ does indeed break down all barriers. If barriers, be they racial, gender, or what have you, are not being broken down in a congregation, then the gospel is not present," Spencer said.

"If barriers, be they racial, gender...are not being broken down in a congregation, then the gospel is not present."

While committed to raising a voice against racism and oppression, Spencer also is devoted to "maintaining and strengthening the institution commonly known as the 'Black Church,'" which is why he considers the presence of those from other ethnic groups "a miracle." He was recently honored by the Trenton branch of the National Association for the Advancement of Colored People with an NAACP medal for his service to the Trenton community.

Baker, for his part, also does not take for granted his position in the church and the potential statement it makes, but he never saw his participation as an experiment or as a vehicle for activism. "I'm just at the church where God placed me. I think people appreciate the fact that I am, as Pastor Spencer has said, 'a visible reminder of God's ability to leap over every boundary,' but I don't feel like a novelty or a token. If my presence draws attention to the fact that Union is willing to be a bit unconventional in its approach to ministry, that is great, but my role is really the same as the rest of the associate ministers: help make the ministry vision happen," Baker said.

Spencer and Baker are both adamant that their seminary education prepared them for their current roles and continues to wield considerable influence on their ministries.

"I have never written a sermon without trying to imagine how Cleo LaRue would critique and improve it. His preaching courses were invaluable to me, particularly as 'an outsider' working in an African American church," Baker said. "And Patrick Miller was a model of scholarship in service of the church. His Old Testament lectures have stayed with me."

Both encourage students who intend to become pastors to maintain an open mind. "You never know what direction your ministry is going to take you," said Baker.

"I wish I could teach students not to be too 'context obsessed' in the preparation process," Spencer said. "Of course, we must be sensitive to the context in which we minister. But, in my time in seminary, I found that some of my classmates felt it was a waste of time or somehow irrelevant to read about and thoughtfully consider the faith heritage, experiences, and expressions of those from whom they were culturally, religiously, socially, and economically distant.

"Learn how to celebrate, appreciate, and validate something other than that which is yours! We must do that, for we affirm God as creator of all." ▮

Yvonne Chiu Hays has a master's degree in psychology and is currently a child development researcher in the University of Medicine & Dentistry of New Jersey Robert Wood Johnson Medical School's Department of Pediatrics. She lives in Princeton, New Jersey, where her husband, Chris, is an M.Div. senior at PTS.

investing in ministry

Gifts

This list includes gifts made between April 1, 2002, and October 15, 2002.

Annual Fund

In Memory of
The Reverend Reuben T. Allen Jr. ('45B)
Dr. Willis A. Baxter ('38B)
The Reverend Dr. Wilson T.M. Beale ('02B)
Professor John Walter Beardslee ('41B)
The Reverend Harry L. Bowlby ('04B)
The Reverend Dr. Edward James Caldwell ('38B)
The Reverend Harry Curtis Coleman Jr. ('47B)
The Reverend Dr. R. Irving Deihl ('44B)
The Reverend Dr. Walter H. Eastwood ('32B)
The Reverend Dr. Eugene W. Ebert ('51B/'54M)
The Reverend Robert E. Graham ('39B)
Dr. John C. Holden ('52B)
Mr. Edward H. Howard Sr.
Ms. Genevieve S. Howard
The Reverend Dr. Merle S. Irwin ('42B)
Mr. Clare W. Judd
Mrs. Dorothy B. Kidder
Mr. Gordon W. Kidder
Dr. Guy E. Lambert ('45B/'53M)
The Reverend Dr. Louis Raymond Lechler ('47B)
The Reverend Edward C. Logelin III ('77B)
Mrs. Harriet R. Major
Mr. Frank Marsh
Mr. J. Andrew Marsh
The Reverend Dr. Robert W. McClellan ('46B)
The Reverend Dr. Warren W. Ost ('51B)
The Reverend Dr. William L. Pressly ('30M)
The Reverend Scott Turner Ritenour ('43B)
The Reverend Dr. H. Edwin Rosser ('45B)
Ms. Lelia P. Smith
Dr. S. Arthur Talman ('42B)
The Reverend Herbert C. Tweedie ('41M)
The Reverend Dr. David W. Weaver ('31B)

In Honor/Appreciation of
The Reverend Dr. Fred W. Cassell ('54B)
Dr. Jo Anne Cassell
Hopewell Presbyterian Church, Hopewell, New Jersey, on the occasion of their 125th anniversary
Ms. Ann MacNeish
Princeton Theological Seminary graduates in Monmouth Presbytery
The Reverend Kirianne Elizabeth Weaver (2001B)

Scholarship Fund

In Memory of
The Reverend Alexander T. Coyle ('30B)
Mrs. Ruth Hector
The Reverend Robert C. Holland ('62B)
The Reverend Paul H. Pittman III ('89B)
The Reverend Dr. G. Hall Todd ('38B)

In Honor/Appreciation of
The Reverend Robert B. Culp ('75B/'92M)
The Reverend Kenneth C. Green (2001B)
The Reverend Tassie M. Green (2001B)
The Reverend John Kise Stoner ('51B)
The Reverend Gary Waller
The Reverend Elaine L. Woroby ('86B)
The Reverend Dr. Richard L. Young ('89B)

Alumni/ae Roll Call

In Memory of
Ms. Molly Abraham
Mr. Osmond P. Breland (2000b)
The Reverend James M. Crothers ('39B)
The Reverend Dr. Dean N. Dobson ('04B)
The Reverend William A. Gibson ('46B)
Dr. Homer L. Goddard
Dr. Seward Hiltner
The Reverend Masao Hirata ('45M)
The Reverend Joy J. Hoffman ('85B)
Ms. Manda D. Hughes
The Reverend Dr. G. Robert Jacks ('59B)
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Dr. Howard Tillman Kuist
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Dr. D. Campbell Wyckoff
"The entire Seminary community!"
"My seventieth anniversary"
"My studies at Princeton"
"The education provided to me and others"
"An experience I will never forget!"

Miller Chapel Restoration Project

In Memory of
The Reverend Dr. William Park Armstrong (1897B)
The Reverend Dr. Arthur M. Byers Jr. ('50B)
The Reverend Dr. C. Ransom Comfort Jr. ('31B)
The Reverend Sidney R. Conger ('55B)
The Reverend Dr. David L. Crawford ('47B)
The Reverend Gilbert J. Horn ('65B)
Dr. David Hugh Jones
The Reverend Richard H. Miller ('55B)
The Reverend Dr. Raymond C. Walker ('10B)
Dr. David A. Weadon

In Honor/Appreciation of
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The Reverend Dr. Arthur M. Adams ('34B)
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investing in ministry

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In Memory of
The Reverend Dr. David L. Crawford ('47B)

John R. and Isabel Hyde Donelik Scholarship Endowment Fund

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Carol Gray Dupree Center for Children Endowment Fund

In Memory of
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The Reverend Dr. William H. Felmeth Memorial Scholarship Endowment Fund

In Memory of
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Friar Club Prize Endowment

In Memory of
The Reverend Dr. Hugh Gunn ('40B)

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In Memory of
Mrs. Anne McMullan Jackson
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Albert S.T. Kim Scholarship Endowment Fund

In Memory of
Mr. Albert S.T. Kim

Bryant M. Kirkland Minister of the Chapel Endowment Fund

In Memory of
The Reverend Dr. Harry L. Bowlby ('04B)
The Reverend Dr. Merle S. Irwin ('42B)
The Reverend Dr. Bryant M. Kirkland ('38B)

In Honor/Appreciation of
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Bryant M. Kirkland Permanent Scholarship Endowment Fund

In Memory of
The Reverend Dr. Bryant M. Kirkland ('38B)

Krebs Student Emergency Fund

In Memory of
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Richard H. Lackey Jr. Memorial Scholarship Endowment Fund

In Memory of
Mr. Richard H. Lackey Jr.

Moorings Presbyterian Church of Naples, Florida, Scholarship Endowment Fund

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In Memory of
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Princeton Theological Seminary

In Memory of
The Reverend Dr. James E. Loder ('57B)

Speer Library Renovation Fund

In Memory of
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The Reverend Dr. David L. Crawford ('47B)
The Reverend Masao Hirata ('45M)
The Reverend Dr. Merle S. Irwin ('42B)
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In Memory of
The Reverend Dr. Daniel C. Thomas ('44B)

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In Memoriam

Blessed are the dead...who die in the Lord.
Yes, says the Spirit, they will rest from their
labors, for their deeds will follow them.

Revelation 14:13

1933: Frederick E. Maser
April 6, 2002
Scottsdale, AZ

1934: Charles E. Edwards
notified July 8, 2002
Flat Rock, NC

W. Donald Harris
June 5, 2002
Charlotte, NC

Lynn Boyd Rankin
February 23, 2002
Rydal Park, PA

1936: Harry Fifield
notified June 21, 2002
Roswell, GA

1937: Albert W. Peters
February 28, 2002
Mission, TX

John L. Reid Jr.
May 2002
Pasadena, CA

Allan R. Winn
September 6, 2002
Newtown, PA

1940: Hugh Gunn
June 8, 2002
Poland, OH

1941: John Alexander Bellingham
February 8, 2002
Carol Stream, IL

Henry D. Hartmann
February 17, 2002
Salem, OR

Faculty Member Emeritus
M. Richard Shaull
October 25, 2002
Ardmore, Pennsylvania

1942: R. Archer Torrey
August 6, 2002
Taebaek, Kangwondo,
South Korea

1943: William H. Mooney
April 29, 2002
Maryville, TN

1947: Fern Cherrie Brown
December 31, 2001
Pittsburgh, PA

Charles E. Olewine
July 5, 2002
Levittown, PA

1953: Raymond K. Rossnagel
December 12, 1998
York, PA

1955: Paul A. Hanson
September 30, 2001
Minneapolis, MN

George Stob
September 17, 2002
Annapolis, MD

Jack Waka
February 16, 2002
Melrose, MA

George R. Womeldorf
notified June 21, 2002
New Rochelle, NY

1957: Glenn A. Atchison
September 19, 2002
Prescott, WI

Norman D. Pott
September 1, 2002
San Rafael, CA

1959: G. Robert Jacks
June 5, 2002
Princeton Junction, NJ

1960: Eugene A. Baker
April 30, 2002
White Plains, NY

1965: Thomas William Apperson
June 20, 2002
Richmond, VA

1967: Minus B. Jackson
May 28, 2000
Murfreesboro, TN

1970: A. Adrienne Howard
July 16, 2002
Pittsburgh, PA

Donald I. Thiel
May 7, 2002
Ewing, NJ

1971: Glenn A. McNiel
notified August 20, 2002
High Point, NC

1973: John S. Hutchison
July 22, 2002
Harrisburg, PA

1975: David A. Janke
February 28, 2002
South Holland, IL

Stephen H. Janssen
June 1, 2002
Marietta, GA

1977: Samuel Montgomery
September 23, 2001
Saint Petersburg, FL

1982: Prathia Hall
August 12, 2002
Philadelphia, PA

1986: Julia T. Robinson
July 23, 2002
Pasadena, CA

end things

Fighting Fire with *Spirit*

by Peggy Marshall

With "all of Colorado burning" and the events of September 11 very fresh in our collective memory, I'm often asked about my work. At a recent presbytery assembly, a colleague thanked me for doing what I do, a reflection of today's heightened awareness of and appreciation for our country's firefighters. Then he said, "But we wish you would come back to the church." I assured him I have not left the church. We each knew what the other meant.

My vocational transition from pastor to professional firefighter/paramedic is an intrigue to many. After 10 years in parish ministry, I simply view my new career as an extended sabbatical while I explore another aspect of God's gifts in me. And, youth no longer on my side, the window of opportunity is rather small....

I happened upon this work while a pastor with a small Presbyterian church in the wheat fields east of Denver, Colorado. I joined the volunteer fire/rescue department to help with the ambulance as an Emergency Medical Technician (EMT). Unbeknownst to me at the time, I was also required to attend the fire academy.

I was hooked, and for the first time in my professional life I found a balance. My longing for high adrenalin physical activity was now being fed alongside the activities of the mind and heart. I knew then that my call extended beyond the congregation to the whole town. The running joke became, "Dial 9-1-1, get the pastor." Whether it was a fire, an auto accident, or a sick or injured person, I was most likely there.

Understanding the Spirit's moorings is always a mystery to me. Hindsight usually brings some clarity. When setting out to test for professional firefighter I did so purely for the physical challenge, to see if I could do it, not for a career change. Having grown immensely in ministry and having been blessed beyond words to be a part of a struggling congregation's revival, I was at the top of my game. Why stop now? But, the job offers came, and kept coming. Was this somehow God's doing—for the church, and for me? I was torn between a growing church and the fascination of a new career in fire/rescue.

Two months into my professional firefighting career I was wrongfully cut from the rookie academy and was suddenly unemployed. I was crushed. Both the congregation I loved and the dream job I was training for were gone. It was a dark time. But nearly one month to the day later, I was a firefighter again, hired by a second fire department. Such a turn of events is almost unheard of in the competitive testing and selection process. I had not missed the call. It had just needed refining.

Today, as a firefighter and paramedic with the North Metro Fire Rescue District serving the cities of Northglenn and Broomfield, Colorado, I can say without hesitation that God has brought me to this place. At no time have I looked back with regret or a sense of unfaithfulness. This is my call, for now.

My theological studies at PTS and my experiences in pastoral ministry may not have trained me to fight fire, or extricate a trapped victim, or attempt to save a life. Nonetheless they have shaped within me an unwavering faith in Christ's powerful presence amidst human suffering. (Those barroom discussions with late New Testament professor J. Christiaan Beker, author of *Suffering and Hope*, were golden!) This truth and promise is critical in my approach to the work, for it is said that a really "good" response for a firefighter and paramedic means a really bad day for someone else. Rarely during an emergency response, with the lights flashing and sirens blaring, do I not say a quiet prayer asking God to keep me and my crew safe and to use us to help those in crisis. Mine is now a ministry of binding up wounds and helping the stricken. It is a ministry of being present.

When buildings crumble and people die, be it from natural causes, accident, or at the hands of evil, God is there and God is not silent! This is the backbone of my faith and work, whether proclaimed from the pulpit or lived in the trenches.

And, yes, I will be back someday. ▮



Photo: North Metro Fire Rescue

The Reverend Peggy Marshall, PTS Class of 1989, is a full-time firefighter/paramedic with the North Metro Fire Rescue District, which serves Northglenn and Broomfield, Colorado.

Calendar

Art Exhibit

Currently through January 24

Eileen Kennedy-Dyne "Pentimenti: A Decade of Paintings"
Erdman Art Gallery, Erdman Hall



Christmas Concert

December 18

Carols of Many Nations
Songs from Nepal, Congo, Youruba, Venezuela, New Zealand, China, the Netherlands, and other countries. Jubilate Deo and Cantate Domino choirs will perform.
6:30 and 8:30 p.m., Miller Chapel

Opening Communion for the 2003 Spring Semester

January 27

The Reverend Dr. Sally Brown, PTS assistant professor of homiletics, preacher
10:00 a.m., Miller Chapel

The Association of Black Seminarians Black History Month Opening Worship Service in honor of Martin Luther King Jr.

February 6

"Revisiting Our Past, Reshaping Our Future"
Dr. Katie Geneva Cannon, the Annie Scales Rogers Professor of Christian Ethics, Union Theological Seminary and Presbyterian School of Christian Education, speaker
7:00 p.m., Miller Chapel

A Vesper Concert presented by the Calvin Alumni Choir

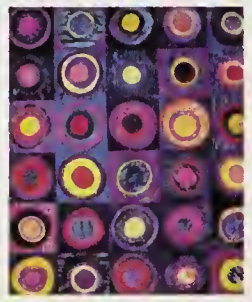
February 16

Pearl Shangkuan, conductor; Kenneth Bos, organist
7:30 p.m., Miller Chapel

Art Exhibit

February 3–March 14

Carol Sara Schepps
"Fabrications"
Erdman Art Gallery, Erdman Hall



Women in Church and Ministry Lecture

February 20

Dr. Letty M. Russell, professor of theology (retired), Yale University Divinity School, lecturer
7:30 p.m., Miller Chapel

Gallery Talk and Reception for Carol Sara Schepps

February 21

4:30 p.m., Erdman Art Gallery, Erdman Hall

The Practitioners of Musick presents The Dutch Baroque: Musical Life in 17th-Century Holland

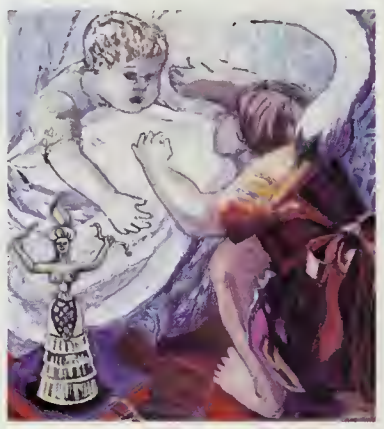
Friday, March 7

A concert for recorder and keyboard
John Burkhalter, recorders; Eugene Roan, organ and harpsichord
8:00 p.m., Miller Chapel

Art Exhibit

March 24–May 2

Ann Stewart Anderson
"Mythic Women: Helen and Clytemnestra"
Erdman Art Gallery, Erdman Hall



For more information about these events, visit www.ptsem.edu or contact the Office of Communications/Publications at 800-622-6767, ext. 7760 or commpub@ptsem.edu.

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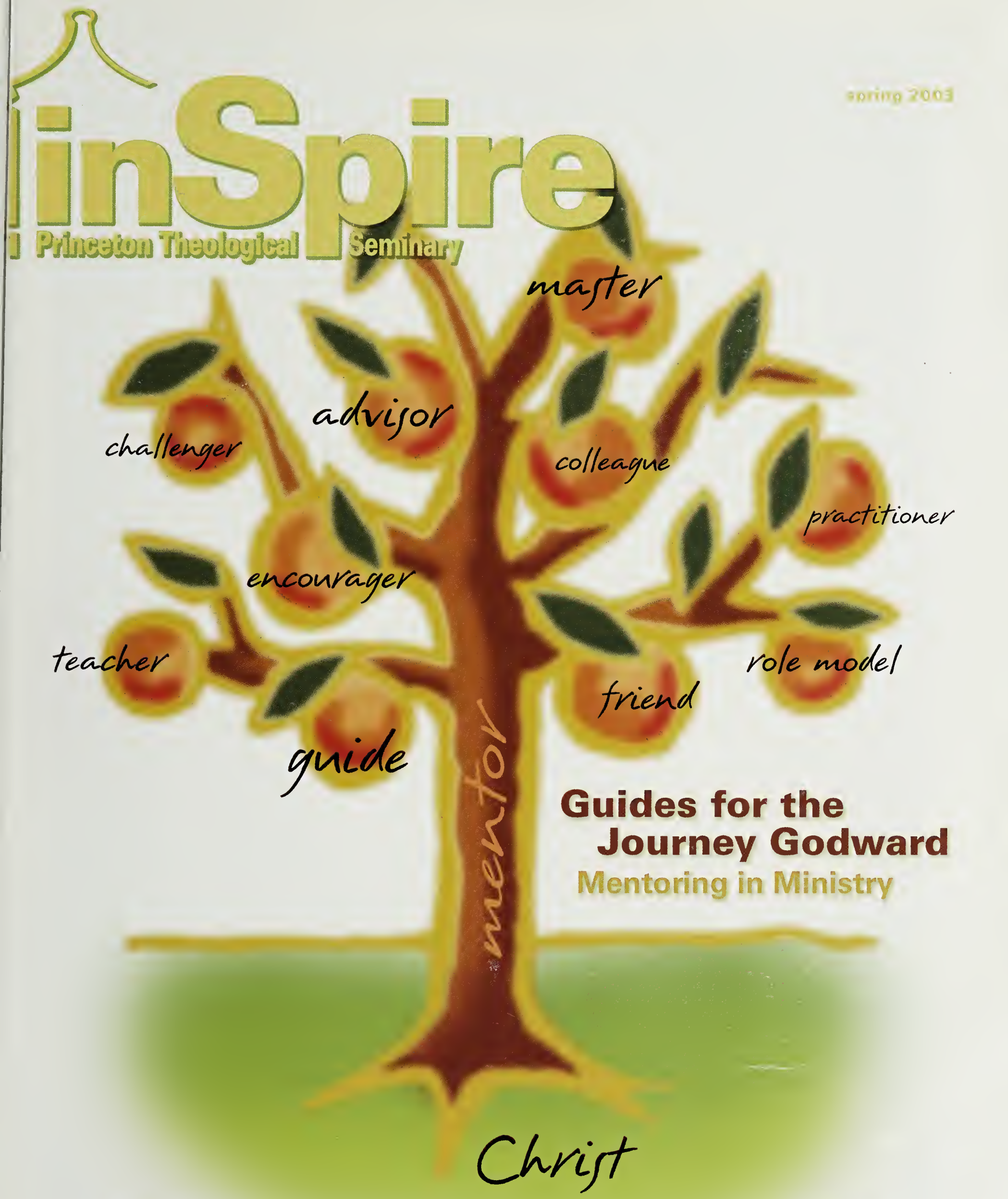
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inSpire

Princeton Theological Seminary



Guides for the Journey Godward

Mentoring in Ministry

Also in This Issue

Sabbath-Keeping for Ministers • Confronting Anti-Semitism



PTS in photos

The longest and coldest winter in Princeton's recent memory seems to have surrendered at last. Gone are the monolithic snow piles, making way for green grass, flowers, short sleeves, Frisbees, and other heralds of spring. The weather was enough to lure our photographers out of hibernation and back outdoors for a walking tour of the PTS campus.

inSpire
Princeton Theological Seminary

Spring 2003
Volume 7
Number 3

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On the Cover
Mentoring is an organic relationship that grows both mentors and mentees. The foremost mentor is Christ, and so Christ is represented as the roots of the mentoring "tree."

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in this issue

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The Lilly Endowment Inc.'s grants for residencies in pastoral ministry have paired recent seminary graduates with large congregations to provide mentoring in parish ministry.
by Barbara A. Chaapel



15 • Tackling Triumphalism: PTS Alums Mount Grassroots Effort to Cure Anti-Semitism
Two PTS alumni/ae in Nashville, Tennessee, initiated dialogue between Christians, Jews, and Muslims in the wake of 9/11, and found themselves confronting anti-Semitism.
by Ray Waddle



18 • Rooted in African Soil: Diaspora Scholars Explore Religion and Poverty
PTS's Peter Paris has a dream: to create a community of African, African American, and African Caribbean religion scholars to study their common roots in Africa.
by Barbara A. Chaapel



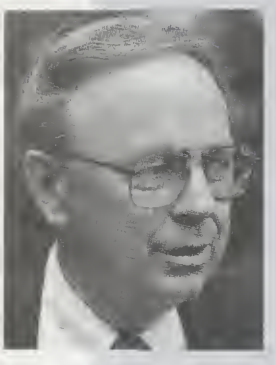
20 • Sabbath Renewal: Lilly Endowment and PTS Help Pastors and Churches Learn How to Keep the Fourth Commandment
A recent Lilly grant is supporting PTS in helping pastors and their congregations take sabbath-keeping seriously.
by Lisa Maguire Hess

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from the president's desk

Dear Friends and Colleagues:



As we near the end of the 2002–2003 academic year, our nation is at war, occasioning controversy at home and abroad. It should come as no surprise that the Seminary campus is embroiled in that discussion that generates both heat and light.

Chapel sermons have focused on the conflict, teach-ins have been held on "just war" theory and its implications for the present situation, prayer vigils have been held, and forums for debate have been arranged. Typically, the varied views and perspectives pretty much reflect those of our society at large.

Perhaps what is unique to this and other theological schools is the conscious effort on all sides to discern the best public policy in the light of our shared faith in Jesus Christ and the God we know and trust through him. That touches us all at the deepest and most sensitive nerve in our lives. Thus, emotions run high and occasionally tempers flare.

It is encouraging to note, however, that the members of the campus community have demonstrated considerable maturity and exercised evident goodwill in their efforts to come to terms with an issue of national, international, and theological impact. Nonetheless, those who think of seminaries as ivory towers far removed from the real world reveal the fact that they have never attended one.

Princeton Seminary, once again and still, stands in the Reformed theological tradition, which mandates that faith engages, both intellectually and practically, the world that God loves and for which Christ died.

Faithfully yours,

Thomas W. Gillespie

Thomas W. Gillespie

Letters

Pray for Peace

I read in *inSpire* [winter 2003] that some of your students went on a peace march, and thought you might be interested in the peace poem I wrote and put to music.

Please pray for peace. Please pray for peace.
Pray that all acts of war will cease.
Pray that love will enter each heart,
and hate and evil will depart.
Pray that all will have food to eat,
and a safe place for all to sleep.
Let's give others a helping hand.
Let's reach out across this great land.
Let's be a friend to those in need,
and every day let's sow a seed.
And when our acts of kindness grow,
Peace will abound. This I know.
Please pray for peace.
Pray that the violence will cease.

Mrs. Ednamae Dambeck
Ewing, New Jersey

Grateful for Holiday Tradition

I was glad to receive the latest edition of *inSpire*, and noted with sadness the passing of Bob Jacks. I have great regard and respect for the Office of Speech Communication in Ministry, from which I received tremendous support and help with my own communication skills.

I also noted the caption on page 8 about the highlight of the Seminary year, namely the worship service celebrating Christ's birth. Are you aware of how that tradition started?

It started when I was president of the junior class and a member of the Princeton Seminary Touring Choir. The choir was under the leadership of Dr. David Hugh Jones in those days. As a member of the choir and president of the junior class (1970), I was surprised to learn that PTS did not do anything for Christmas before the students left for the holidays. I worked with Dr. Jones to see if he would have the then-all-male choir sing, asked Dr. Macleod to set a date for a worship service, and then invited Dr. James I. McCord to speak at what I hoped would become an annual event.

It gives me delight that this annual celebration still enhances the calendar of events at the Seminary.

Thomas L. Duncan ('72B)
St. Clair Shores, Michigan

In Defense of Military Chaplains

Editor's Note: *We have received a number of responses to Bruce Cameron's letter, "Protesting Military Chaplains" [winter 2003, page 3]. The responses below have been excerpted from them. Readers will note that in the summer/fall 2002 issue of* inSpire *we published several letters written in appreciation of the military chaplaincy. We believe that one of the strengths of Princeton Seminary is the diversity of views on issues its larger community cares deeply about. While we do not plan to print additional letters about this feature, we do remember and pray for the chaplains among our graduates who have been called to service with our nation's military at war in Iraq.*

Does Bruce Cameron feel that there are certain categories of people from whom the preaching of the gospel is to be excluded? I would think that the gospel of grace and forgiveness would be especially pertinent to our military personnel.

"A minister in uniform is blasphemous," he states. Are ministers in poverty-stricken areas endorsing poverty? Are hospital chaplains endorsing the medical profession or perhaps sickness and disease?

Most chaplains I knew did a good deal of missionary work in the countries they visited. Many others make tremendous sacrifices. My Catholic assistant, Lt. Vincent Capidanno, was killed in action in Vietnam. Others are separated from their families for months in service to their Lord.

John A. Baxter ('54B)
Lexington, Virginia

In my 46 years serving the church, it certainly has been Mr. Cameron's voice and the voices of those who agree with him that have been reflected in the statements/positions of the Presbyterian Church (USA). Given a chance, the denomination would have ended all endorsement of, and commu-

nication with, its military chaplains. Having served as an army reserve chaplain, I resent Mr. Cameron's audacity and obvious ignorance of the role of military chaplains.

Let Mr. Cameron continue to work for peace and let there be great blessings upon his work as we join him in daily prayers for peace and justice. But I disagree if he thinks that anyone who supports the military chaplaincy favors killing the innocents.

Don A. Wright ('57B)
Pocatello, Idaho

I am a United States Navy chaplain and an ordained Presbyterian minister, currently serving a marine unit in Okinawa. I read Bruce Cameron's letter with interest, both given my vocation and the fact that we are both children of the '60s.

My experience with Princeton Seminary spans many years, and I found the spring 2002 *inSpire* article about military chaplains quite rare, and rarer still in the warm light with which it showed the history of Princeton seminarians stepping up to the plate for national service.

Especially intriguing to me is Mr. Cameron's declaration that a minister in uniform is "blasphemous." The chaplain corps of the navy numbers fewer than one thousand individuals, but there are untold numbers of lay ministers—Christians, Jews, Muslims, and others—who work with chaplains every day to care for the young men, women, and families who serve our nation. His indictment includes not simply the ordained, but all believers who have chosen to set aside particular freedoms and put faith in the constitutional process of our country before taking up arms in what we pray will be a just defense of the United States and her interests. War and the violence surrounding war is sin, and we each have a role in doing what we can to end the injustice that accompanies such political and societal evil.

Perhaps it would help if Mr. Cameron saw military people in the way that chaplains have the opportunity of seeing them. They are human beings who often put their lives at risk, surrender personal liberties and privileges, and sacrifice families and self for a greater ideal. The real evil would be to stay silent and ignore these children of God, who deserve so much better. The men and women of faith who serve in the military, and the chaplains who serve this far-flung community, ask only that they be given the privilege of sitting among the body of Christ.

Philip D. King ('97B)
Okinawa, Japan

I read with "horror" Bruce Cameron's letter [in the winter 2003 *inSpire*] about military chaplains.

My 87-year-old father is a World War II veteran who survived the Pearl Harbor attack. He has spoken often of the vital role of our chaplains in service to the military. They minister sacrificially to our soldiers, who risk danger beyond imagination. Chaplains minister to people "where they are," just like Christ did.

What a wonderful nation we live in. Mr. Cameron can express his views freely, knowing that his freedom is secure through our constitution and our armed forces.

Ian C. MacDonald ('85B)
Atlanta, Georgia

I am a third-year seminarian at Lutheran Theological Seminary at Gettysburg, who also happens to be a retired marine corps lieutenant colonel with 20 years active duty, and I am against the war on Iraq.

Mr. Cameron seems to reason that because our elected officials in Washington decide to use military force as a means of diplomacy, those young men and women who go to fight, bleed, and die should not have access to clergy in what could be one of their greatest times of need.

Since I believe the women and men who serve in our armed forces deserve access to pastoral care when they need it, just like the rest of us, and since I don't think many of the "alumni/ae of PTS who have worked for peace and justice causes from the time they were in seminary" will be in the trouble spots of the world like Vietnam, Afghanistan, Somalia, the Balkans, or maybe even back in Iraq, it seems to me the military needs to take chaplains with them wherever they go.

David Penman
Stafford, Virginia

Please write—we love to hear from you!
We welcome correspondence from our readers. Letters should be addressed to:
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Letters may be edited for length or clarity, and should include the writer's name, address, and telephone number.

Ministry Not a Military Career

I particularly enjoyed the winter 2003 issue of *inSpire*, for a couple of different reasons. The article on the Confession of 1967 was informative. In fact, I've referred to C-67 specifically and quoted from it in a handout to my adult education group. We discussed how the Scriptures are not like watching a videotape, but are historically and culturally conditioned.

I was also pleasantly surprised by Bruce Cameron's letter concerning the inappropriateness of military chaplaincy. I thought I was the only person on the planet with such a viewpoint. Certainly, military personnel need and deserve spiritual care from a pastor, no less than do civilians in the "standard" type of congregation. What I object to as unethical is ordained ministers belonging to the military, taking commissions as officers, and assigned ranks. The vocation then becomes a military career, ipso facto.

What are the possible alternatives? Couldn't civilian chaplains serve military personnel? The answer is: only because the government won't allow it. Our willingness as Christians to be dictated to in this way is the perfect example of just how completely the church has been domesticated and co-opted by the status quo, and how it has lost its prophetic vision and voice.

Jack Moriarty ('92M)
Ellicottville, NY

inSpire interactive

inSpire is pleased to continue this new feature that invites our readers to share ideas/stories with other readers. For each issue, we will pose a question and give submission details via email. To receive the questions, alums should sign up at http://www2.ptsem.edu/alumni/change.htm and non-alums at http://www.ptsem.edu/read/inspire/subscribe.htm. We're thankful to those who sent in entries for this issue, and are sorry we could not print all of them.

Who has been an important mentor to you, and why?

Preaching Mentors

Bryant Kirkland was my mentor. His huge reputation, honed on the plains of Oklahoma and brought to flower in the great pulpit of the Fifth Avenue Presbyterian Church in New York, had me in awe when I was invited to be a student assistant in Manhattan during my senior year at Princeton. He became a life-long mentor and friend.

His genuine notes of interest and support over the years carried me through some of the wastelands—spiritual and otherwise—experienced by every parish pastor. Somehow, Dr. Kirkland managed to combine an imperial, almost military, bearing with sermons and pastoral care that were sensitive, encouraging, liberal, and unfailingly biblical.

John L. Munz (M.Div., 1968), Solon, Ohio

One of the big influences on me was Bill Brower of the Speech Department. I'd done a lot of acting and tended to use noise rather than substance when I was a student. Bill wouldn't let me get away with that.

Then, when I was an instructor in homiletics at PTS in the mid-sixties, I was critiquing sermons with Bill one day. It was just a regular sermon (that is, mostly abstract and theoretical). Bill got up and wandered over to look out the window. At last he turned around. "If half of what you say is true," he slowly said to all of us, "then Christianity is the most fascinating religion in the world. What I can't understand is why all of your sermons have to be so dull!"

Don Chatfield (M.Div., 1959), Spring Valley, Illinois

A Patient Tutor

As a young and callow PTS grad, my first job was at the First Presbyterian and Trinity Church in South Orange, New Jersey, as assistant pastor under Dr. Charles L. Mead.

His patient tutoring—and his giving me a sort of parish of my own in a residential building going up in nearby Newark—got me off to a good start in ministry. I called on families as they moved into their units, inviting them to church. I met about 100 people, some of whom I counseled, married, baptized, and befriended, most of them young people from around the country attending corporate training programs in Newark and New York.

Dr. Mead's faith in my ability as a young pastor was responsible for a confident beginning to ministry.

Nelson Horne (M.Div., 1952; D.Min., 1984), Chautauqua, New York

Mentoring by D.Min.

Mentoring happens in a variety of ways. I rejoice that the experience of completing the D.Min. at PTS was one. My time there was much more than the sabbatical that my superior suggested! I had changed careers from being a professor of educational psychology to being a campus minister.

While teaching a course titled "Religious Faith and the Human Experience," I had come across Dr. James Loder's *The Transforming Moment*. The book itself was a mentor, and then having Jim Loder as my D.Min. final project advisor changed the way I approached ministry.

David Turner (D.Min., 1996), Lisle, Illinois

Respecting Difference

I came to PTS from Jamaica via Millikin University, thanks to Dr. William Bodamer, my religion teacher there, who urged me to attend his alma mater. My best teachers at Princeton were also excellent mentors: Bruce Metzger, Bernhard Anderson, Karlfried Froehlich, Freda Gardner, Geddes Hanson, Dan Migliore, and Diogenes Allen, as well as the late Jim Loder, Jim Nichols, George Hendry, and Chris Beker.

These professors reinforced my love of the church and of scholarly pursuits, and helped form me as a person of conviction and integrity. To a person, they listened to others and treated differences with respect, not patronage.

Adrian McFarlane (M.Div., 1974), Oneonta, New York

A Theologian and a Gentleman

Among a host of mentors during my time at PTS, one of the standouts was George Hendry, though he probably would have been surprised to hear it. I took every class from him that I could.

Dr. Hendry made theology intelligible, even amusing. He opened up the Apostles' Creed, introduced the idea of a theology of nature, and always had time for a student with an inquiring mind. He could buttonhole Dr. Dowey on the chapel steps, or stop a class to listen to the sounds of a bagpipe wafting in through the window (upon closing the window, he told us he left Scotland to escape that caterwauling!).

Notebooks from his classes still supply material for Christian education classes and Lenten services 25 years later. He was one of the greats!

Lawrence A. Jones (M.Div., 1978), Marquette, Michigan

Mentoring by Example

I first met Cullen Story more than a quarter century ago. He had been asked to evaluate my facility in reading Greek, prior to my registering for classes. As I stumbled through a few verses, I was struck by his graciousness, erudition, and extraordinary ability as a teacher as he patiently corrected my mistakes and drew out the correct answers from somewhere in my memory.

During those magical years at Princeton, and during the decades that followed, my respect and gratitude for Dr. Story grew. From shooting baskets in his backyard to discussing papers over coffee at a downtown lunchroom (his treat), to agonizing over the future direction of my ministry, he set the highest of standards for me. He exemplified what it meant to love the Lord with all one's heart and soul and mind.

Because he took me into his confidence, freely sharing formative experiences in his own life, this unassuming teacher instilled a confidence in me that I, too, could make a difference in the lives of others.

John J. Hoeprich (M.Div., 1979; Th.M., 1982), Stevenson, Maryland

on&off Campus

Bridges: Linking Theological Education to the Practice of Youth Ministry: Second-Year Snapshot

The Bridges Project studies the transition from seminary to an ordained first pastorate in youth ministry. This update focuses on survey results from 60 pastors who were in their first three years of ordained ministry with youth (known as transitional pastors) at the start of the Bridges Project. They were asked whether they and the youth ministries for which they are responsible are thriving.

▼ Nine of these pastors have already left their first call and taken another, and one has taken time off to have a child.

▼ Eleven transitional pastors report that they are not thriving in ministry. Reasons most often reported include:

- Poor collegial relationships, particularly with supervisory head of staff
- Lack of social and emotional support
- Lack of congregational support for ministry with youth

▼ The majority of transitional pastors report that they are thriving in ministry due to the following most frequently cited life-giving practices of ministry:

- Sabbath-keeping
- Regular devotional/prayer life—attending to spiritual life
- Strong collegial relationships
- Cultivating and enjoying a happy home life

▼ Eight transitional pastors report that youth ministries for which they have responsibility are not thriving due to the following:

- Lack of commitment on part of parents and youth
- Lack of commitment on part of congregation
- Ministry is just starting or in a rebuilding phase

▼ Again, the majority of this pastoral population reports thriving youth ministries due to the following most frequently cited life-giving practices of ministry:

- Trained, reliable, committed, gifted adult leadership
- Youth leadership—youth see themselves as ministers
- Congregations that welcome youth involvement in all aspects of the church's ministry
- Corporate prayer life, worship, Bible study, and other spiritual disciplines and practices

For a more in-depth report, please email leslie.dobbs-allsopp@ptsem.edu. The Bridges Project is funded by Lilly Endowment, Inc.

Sermons Highlight Black History Month

Two impassioned preachers graced the pulpit of Miller Chapel in February, assisting the Seminary community in its annual celebration of Black History Month.

Dr. Katie Geneva Cannon, the Annie Scales Rogers Professor of Christian Ethics at Union-PSCE in Richmond, accepted an invitation on behalf of the Association of Black Seminarians (ABS) to preach the sermon for the opening worship service on Thursday, February 6. Cannon is a pioneering figure in womanist theology and ethics, editor of numerous articles and books, and was the first African American woman ordained in the United Presbyterian Church (U.S.A.).

Titled "A Montage of Mercy," Cannon's sermon focused on the biblical narrative of Elijah, which she believes calls ministers to take time to care for themselves, and to rely unashamedly on God's strength and grace in their darkest hours.

"No matter how strong our faith is, there will be a time when we, too, will feel like Elijah," Cannon said. "God wants us as Christians to be humble enough and honest enough to bring our whole selves, the good, the bad, and the ugly, to the throne of grace.... Our extremity is God's opportunity."



photo: Beth Godfrey

Katie Geneva Cannon

Princeton's own Brian K. Blount, associate professor of New Testament, delivered a sermon titled "Remembering the Future" at the closing service for Black History Month on February 27. Blount said that the Revelation of John illustrates that God has already achieved victory in heaven, and that we are called to "drag that future into the human present."

"Remember the victorious future God has already shown us; then go out and live it," Blount concluded, "because as far as God is concerned, it is already done."

The events for Black History Month also included a soul food dinner at Mackay Campus Center.

Kwame Appiah Delivers 2003 Hanson Lecture

Dr. Kwame Anthony Appiah, Princeton University's Laurance S. Rockefeller University Professor of Philosophy, delivered this year's Geddes W. Hanson Lecture on Monday evening, December 9. Appiah spoke on "Race and the Ethics of Identity."

Formerly a faculty member at Harvard, Appiah is a prolific author, currently working on *Thinking It Through: An Introduction to Contemporary Philosophy*. He is editor of the Early African-American Classics series and of volumes on numerous African American authors in the Amistad Literary Series.

The Hanson Lecture is a biannual lectureship established at Princeton Seminary in 1992 by the Association of Black Seminarians to honor Geddes W. Hanson, the Seminary's first African American faculty member, "in recognition of his outstanding academic and spiritual guidance to the students of Princeton Theological Seminary."

Hanson, who earned his Ph.D. from Princeton Seminary, joined the faculty in 1969 to teach in the Practical Theology Department in the areas of administration and ministry, specializing in religious groups as complex organizations, and in ministry as leadership within such groups. In 1996 he was named the Charlotte W. Newcombe Professor of Congregational Ministry.



photo: Eddie Nabhan

Geddes W. Hanson (left) and Kwame Anthony Appiah

PTS Stewardship Committee Offers a Helping Hand

In December, the Seminary Stewardship Committee's annual Stuff Auction raised $2,400 for the Lawrenceville Interfaith Housing Network, an organization that helps families (especially single parent households) find housing instead of living in the motels along the Route One corridor. Money from four coffeehouses the Stewardship Committee sponsored during the year also went to the housing network.

The Seminary's annual stewardship book sale took place Monday, April 28 through Wednesday, April 30 in Whiteley Gymnasium. Proceeds from the sale will benefit theological seminaries around the world. A hunger run is also planned for the fall.

on&off Campus

Winter Storm Renders Calvin Choir "Artists in Residence"

Snow began falling in Princeton on Sunday afternoon, February 16, several hours before a performance by the Calvin College Alumni Choir at Miller Chapel.



The Calvin College Alumni Choir

By the time their first melodic strains had been sung, the wintry deluge had well blanketed every inch of the PTS campus. The landscape proved to be as problematic as it was picturesque, as the blizzard of 2003 kept the choir trapped in Princeton under almost two feet of snow until Wednesday, with Erdman Hall providing their shelter.

The choir made the most of its captivity, however, offering an encore performance as part of the next morning's chapel service. With the Seminary closed for the first of two snow days, dozens of students trudged across the quad to enjoy musical offerings from a nationally renowned ensemble, which made PTS a stop along its 25th Anniversary Celebration Tour.

"They made the blizzard sing," said chapel minister Kristin Saldine, who served as the morning's liturgist. "The wind was whipping up outside the windows as they sung, as if it were caused by the breath of their voices. It was incredible."

Choral music fans who braved the elements Sunday evening witnessed a breathtaking performance of works spanning musical eras from the Renaissance through the present day. The tour program, titled "Great Is Thy Faithfulness," featured compositions by Byrd, Palestrina, Biebl, Gabrieli, Randall Thompson, and Pavel Tchesnokov, among others. Princeton Theological Seminary and Nassau Presbyterian Church sponsored the free concert.

Faculty/Staff Accolades

Victor Aloyo Jr. was the keynote speaker at an ECCLESIA Christian Unity Breakfast in Trenton, New Jersey, in January. ECCLESIA is a partnership between urban and suburban churches of the capital region.

Donald Capps received the Joseph A. Sittler Award for Theological Leadership in January from Trinity Lutheran Seminary in Columbus, Ohio. The award was especially meaningful because, in addition to being a well-known Lutheran professor and preacher, Sittler was also Capps's sponsor for ordination in The Evangelical Lutheran Church in America in 1972.

This spring semester, **James Charlesworth** is studying the *realia* from the first century that have been found near Naples, especially at Pompeii and Herculaneum, while he is a Very Distinguished Foreign Visiting Professor at the Universita Federico II di Napoli.

George Hunsinger spoke at a workshop of the United States Institute of Peace's Religion and Peacemaking Initiative addressing the question, Would an invasion of Iraq be a "just war"? Arguing from the "just war" tradition, Hunsinger declared that a preemptive war would be aggression, and warned of international consequences. The institute is an independent, nonpartisan federal institution created by Congress to strengthen the nation's capacity to promote the peaceful resolution of international conflict.

Peter Paris delivered a lecture at The Lutheran Theological Seminary at Philadelphia as a part of their Hein-Fry lecture series, this year titled, "I Have a Dream: Martin Luther King Jr. and the Future of Multicultural America."

Mark Taylor was the guest speaker at a screening of *Hidden Wars of Desert Storm*, a prize-winning documentary film based on a two-year investigation of the 1991 war in Iraq, at the Fields Center for Equality and Cultural Understanding at Princeton University.

J. Wentzel van Huyssteen has been chosen as the 2003-2004 Gifford Lecturer at the University of Edinburgh in Edinburgh, Scotland. The Gifford Lectureships were established under the will of Adam Lord Gifford, who died in 1887, to "promote and diffuse the study of Natural Theology in the widest sense of the term—in other words, the knowledge of God." Van Huyssteen's lectures will be given from April 26 to May 6, 2004, and they will be published.

PTS Peacemakers Honored

The Association of Black Seminarians (ABS), together with the Office of Religious Life at Princeton University, brought to the University Chapel in February "Gandhi, King, Ikeda: A Legacy of Building Peace."

The traveling exhibit, which set out three years ago from Morehouse College in Atlanta, Georgia, educates the communities it visits about the three peacemakers and their efforts for Indian independence, African American civil rights, and world peace, respectively. (Daisaku Ikeda is the president of Soka Gakkai International, an organization dedicated to peace, culture, and education and based on the philosophy and ideals of the Buddhism of Nichiren Daishonin.) The exhibit notes that each figure's ideals of nonviolence and peace were inspired by Henry David Thoreau, and encourages those in the communities to which it travels to carry on their work. It opens with a ceremony to honor community members who strive for peace and justice.

At its Princeton stop, PTS professors Peter Paris and Mark Taylor were honored, along with Class of 1972 alumnus Moses William Howard, who pastors Bethany Baptist Church in Newark, New Jersey. Lawrence Carter, dean of the Martin Luther King Jr. International Chapel at Morehouse and founder of the exhibit, highlighted the honorees' commitments to building a better world. Soka Gakkai members presented certificates and medallions to the local peacemakers, and members of ABS and the PTS Gospel Choir also participated.

Morehouse alumnus Keyon Payton, a PTS M.Div. middler from Pontiac, Michigan, and this year's ABS cochaplain, headed the effort to bring the exhibit to town.

"With the growing threats of war and terrorism," he said, "I think peace is a theme we need to emphasize and embrace. I thought this exhibit would be a perfect opportunity for the Seminary and the University to reflect on the lives of those who have contributed to world peace and to celebrate the present-day peacemakers within our own communities."



photo: Beth Godfrey

Dr. Peter Paris (left) and Dr. Mark Taylor

on&off Campus

Prayers for Peace Unite PTS Community

On March 19, as the "48 hours" given as an ultimatum from President Bush to Saddam Hussein drew to a close, seminarians, faculty, and staff of various political persuasions gathered in Miller Chapel for a service for reconciliation and peace.

Alexander Wimberly, M.Div. senior and organizer of the service, said, "I thought that we, as a seminary community, should try to respond to the situation in worship and bring our concerns before God. On the brink of war there was a chance for us to do that with one voice, and that was very moving. It speaks to how strong this community is that despite our differences of opinion we can still come together."

The service carefully wove together Scripture, confession, meditation, silence, and music. Representatives from various campus groups led prayers for the PTS community; for those who serve in the military, and their families and friends; for the civilians, military, and leaders of Iraq; for our nation and its leaders; for the victims of war; and for peace, and an end to war. Individual prayers were also spoken.

Words of the prayers offered that night still echo in the hearts of those who attended, as the longing for "a lasting and just peace for us and for the world" remains.

Praying for Peace in Iraq

John Kiser (PTS Class of 1998), along with many military chaplains, finds himself in Iraq serving with Operation Iraqi Freedom. He is deployed in the combat area with the 28th Combat Support Hospital from Fort Bragg, North Carolina.

As *inSpire* went to press, Kiser wrote from Iraq that his ministry "has been busy but rewarding. I am humbled to serve these soldiers, and to lead daily prayer and Bible studies, where we pray not only for our soldiers, but also for our enemies."

He ministers to the staff and patients of his combat hospital, offering counseling for "issues concerning salvation, fear, anxiety, stress, and family problems back home." After the conclusion of the war, his hospital will be busy with humanitarian aid to the Iraqi people.



"I know many in our churches have come down on both sides concerning the war," he writes. "Please know that as an ordained minister I am here to bring peace and the presence of God. Please pray for peace. Grace and peace to you all in Christ."

A Novel Approach to the Woman at the Well

Princeton Seminary alumnus and visiting scholar Obery Hendricks is thrilled to have written his first novel, titled *Living Water* (Harper SanFrancisco, 2003). The book, inspired by the biblical story of the woman at the well in the Gospel of John and re-envisioned by Hendricks from an African American perspective, depicts a young woman's struggle to mute her passion for life in order to survive the strict social confines of her time. Catapulted into a series of abusive marriages, cast out and despised, she decides to define herself beyond men's desires and society's expectations—and brings redemption and healing to herself and her people.

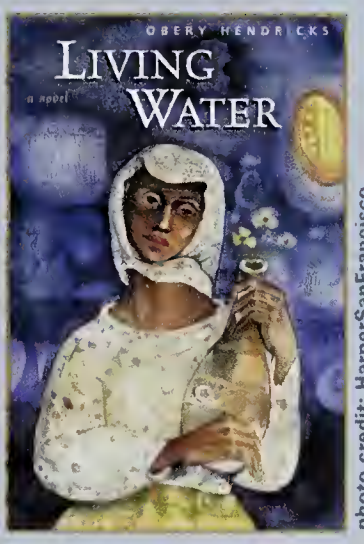


photo credit: HarperSanFrancisco

Written as a gift to his oldest daughter, Hendricks says *Living Water* began as "a short story of a woman's triumph." It also became a journey for him "toward personal emotional healing, and helped to bring to wonderful wholeness my relationship with my mother." He says that the last days of their life together before his mother's death are narrated in his character Yeshua's recollection of the last days of his own mother's life.

Hendricks is a visiting scholar at Princeton Seminary for the 2002–2003 academic year and a professor of biblical studies at New York Theological Seminary. He is the immediate past-president of Payne Theological Seminary in Wilberforce, Ohio—the oldest African American seminary in the United States, and holds an M.Div. degree from Princeton Seminary and both an M.A. and a Doctor of Philosophy in New Testament and early Christianity from Princeton University. Hendricks is on a national book tour this spring and plans to get back to writing when he returns.

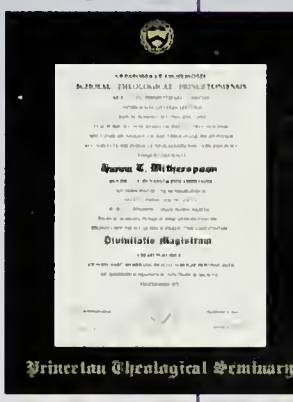
Class Events—Be There!

Has it been a few years since you've been back to Princeton? The Seminary is committed to continuing education for newer graduates through the Thriving in Early Ministry series for Seminary alums. This year's series includes events for the Class of 2002 (October 8–10), the Class of 2000 (October 22–24), and the Class of 1998 (November 12–14).

Each two-day event, from late Wednesday afternoons through Fridays noontimes, offers a systems-theory approach to the delights and demands of early ministry. Why not make plans to stay an extra night or two in Erdman Hall and make use of the library, too? Register today (or request more information about the series and cost) at the Center of Continuing Education by phone at 609-497-7883 or online at www.ptsem.edu/ce/index.htm under "online registration, conferences."

Theological Book Agency Offers Diploma Frames for Sale

The Seminary's Theological Book Agency (TBA) is selling diploma frames designed specifically to hold the Seminary's diplomas. These frames have matting that displays the Seminary seal above the diploma and the Seminary name below. They come in several designs that range in price from $110 to $130. In addition, the TBA can mail your framed diploma to your home or church for an additional shipping and handling charge. These frames make an excellent gift for any Seminary graduate. To place an order or for more information, please call Doreen at 609-497-7983.



Calling All Lawyers!

PTS's Center of Continuing Education will sponsor a fall conference for lawyers titled "Faith, Law, and Ethics" on October 14 and 15, 2003.

This two-day event is designed for lawyers who are interested in the intersection between faith and law. Lawyers who hold degrees in both law and theology, who are currently in seminary, who are clergy practicing law, who are serving the church in the parish or other settings, or who are active in their own faith communities are encouraged to attend.

Richard Thornburgh, former U.S. attorney general and former governor of the State of Pennsylvania, will be a keynote speaker and one of the leaders of the conference. He is currently in private law practice with Kirkpatrick LLP in Washington, D.C. (Additional leaders to be announced.)

A brochure with information on leadership, workshops, and fees will be available in the summer. For a brochure, please contact the Center of Continuing Education at 609-497-7990 or email coned@ptsem.edu.

on&off Campus

A Victorian Splendor—Faculty House on Tour



photo: Loren Pankratz

Home of Ellen and Dana Charry at 104 Mercer Street

Nestled back from Mercer Street near the Seminary campus sits a house awash in Victorian splendor. Steeply pitched gables and rounded windows complement its Italianate structure. It was built in 1870 and purchased by the Seminary in the early 1980s.

Its residents, PTS professor Ellen Charry, her husband, Dana, and their cat, Honey, graciously opened their home to the Historical Society of Princeton last December for the society's annual Holiday Open House Tour.

More than 400 participants on the tour were able to walk through the parlor, which boasts an antique refectory table, and the dining room, which cradles ruby Czech glass on inset shelves. Delightful architectural details, such as tiny windows seen through paneled doors and wood finials on old newel posts, could be seen from an upper landing in the house.

A couple of doors down from Albert Einstein's former Princeton residence, the Charry house has been home to author Svetlana Stalin, daughter of Soviet dictator Joseph Stalin, while she was writing a book about her childhood, and to Dorothea Greenbaum, a sculptress and painter.

Today, antiques the Charrys have collected through the years comfortably adapt to and harmonize the house's 14 rooms, reminding visitors of Victorian gentility from another era.

Faculty Publications

Brian Blount coauthored, with Gary Charles, *Preaching Mark in Two Voices* (Westminister/John Knox Press, 2003).

Donald Capps's *Biblical Approaches to Pastoral Counseling* has been reissued by Wipf & Stock (2003).

Richard Fenn edited the *Blackwell Companion to Sociology of Religion* (Blackwell, 2003).

George Hunsinger wrote the introduction to the new edition of *God Here and Now,* a collection of Karl Barth's essays (Routledge, 2003).

Sang Hyun Lee edited *Jonathan Edwards: Writings on the Trinity, Grace, and Faith* (Yale University Press, 2003). This is volume 21 in the ongoing Yale critical edition of Edwards's works.

Richard Osmer coauthored, with Friedrich Schweitzer, *Religious Education between Modernization and Globalization: New Perspectives on the United States and Germany* (Eerdmans, 2003).

Luis N. Rivera-Pagán wrote *Essays from the Diaspora* (México, D.F.: Centro Luterano de Formación Teológica, Publicaciones El Faro, Lutheran School of Theology at Chicago, Centro Basilea de Investigación) and *Fe y Cultura en Puerto Rico* (Quito, Ecuador: Latin American Council of Churches), both in 2002.

Choon-Leong Seow authored the volume on Daniel in the Westminster Bible Companion series (Westminster/John Knox Press, 2003).

Max Stackhouse contributed to *Wealth, Poverty, and Human Destiny,* edited by Bandow and Schindler (ISI, 2002).

Korean American Alums Meet in L.A.



Geddes Hanson, PTS professor of congregational ministry, gave the faculty address at a recent gathering of Korean American PTS alumni/ae in the Greater Los Angeles area. Pictured are (back row, left to right): Ron Chu, Joe Lee, Shin Wha Park, Howard Kim, Nahm Park, Eun Chul Kim, John Lee, Dr. Geddes Hanson, Joseph Lee, Billy Song, Rachel Hong, Peter Kim, Marion Park, and Esther Kim; (seated, left to right): Jean Kim, Marina Kang, Teresa Kim, Jennifer Shim, and Heran Kim.

Correction

In the winter 2003 issue of *inSpire* on page eight in the On and Off Campus section, we inadvertently omitted the D.Min. statistics in the "New Faces on Campus" box. There were 10 new students who entered the D.Min. program in September. We apologize for the oversight!

Letty Russell Is WICAM Lecturer

Dr. Letty M. Russell, professor of theology emerita at Yale University Divinity School, delivered the 2003 Women in Church and Ministry (WICAM) Lecture on Thursday, February 20. Her lecture was titled "Practicing Hospitality in a World of Difference and Danger."

Russell discussed how God's gift of the Holy Spirit at Pentecost enabled the power of understanding between peoples who spoke different languages, and that we are similarly called to practice a hospitality that begets unity through diversity.

"Hospitality is a gift we have all received from God, and it may be a response that is greatly needed as we seek what is life-giving in a very challenging and fearful world," Russell said.

She stressed the importance of breaking down cultural and gender barriers, "barriers of fear and distrust," which are antithetical to a hospitable environment and mission.

"We can no longer attain unity by limiting diversity," Russell said. "We need to re-examine our biblical interpretations and church traditions, and look at them as to whether they are life-giving to those who have been excluded."



photo: Beth Godfrey

Letty M. Russell

One of the first women to be ordained in the Presbyterian Church (U.S.A.), Russell has led the church in practiced, critical approaches to liberation theology, feminist theology, and ethics. Her lecture was part of PTS's eleventh Women in Church and Ministry Conference, titled "Sacred Rest as Art — Living the Story Between the Lines of Ministry."

Student Life



Love Letters in Shades of Punk



Photos: Eddie Nabhan

by Erika Marksbury

Aaron Anastasi has been asked not to wear his lip ring when he leads worship. Some people, he's told, might find it a distraction. But the M.Div. middler's ministry is to those who wouldn't, those who see it and are intrigued that someone who looks like him (and like them) also loves the church.

The ring is a witnessing tool for him, as is the tattoo of his last name that stretches across his back. The "t" is painted as a cross—partly because Anastasi, as every Greek teacher he's studied under has told him, means "resurrection," and partly because it raises questions. His spiky black hair—now that last year's streaks of pink have faded—seems to some more like an invitation, or a reassurance, than a distraction.

"My heart is really toward the freak kids," Anastasi says (using "freak" in an affirming and self-identifying way), "the ones who feel outcast from the church. That's my target for the way I look and act, and for my music."

So from informal ministries with surfers in his native Huntington Beach, California, snowboarders in Vail, Colorado, and skateboarders in Atlanta, Georgia, to more organized mission projects with youth in Bolivia and Brazil (which he sort of fell into on a backpacking adventure), Anastasi has been seeking to "build relationships of grace. I think grace is above all what these kids need, and above all what God is about."

He begins to build those relationships by finding kids who have either "felt excluded from the church or become convinced that Christianity just isn't relevant to their lives." He finds them, often, coming together around music. A singer, songwriter, and guitarist who began playing 15 years ago for his church youth group, Anastasi knows how to connect on that level. He recently founded Unsent Letters, a band that bridges the sacred/secular music divide.

"Most of these kids love music," he says, "the style of music that I listen to and the style that I play as well. I think music speaks to a culture; it's almost a language to our culture and can be a really effective tool for Christ."

Anastasi reaches out first by making himself vulnerable. On any given Saturday night (when he's not touring the southern or eastern states, playing at churches, retreats, or other venues), Anastasi can be found at a local club or coffeeshop, alone or with a few other musicians, offering in song his faith and his life to those who listen, and probably in a way they haven't heard before.

On these nights, a nearby table holds stacks of his first three solo CDs—*Star Seven* (1998), *Here I Stand* (2000), and *Worship* (2002)—which feature a "punk/alternative-driven" sound to lyrics like "You have spoken/I am broken/before you I soak in/all I can/of your love/because your love/transforms me."

Unsent Letters's first release, *The Princeton EP*, is due out this spring. With it, Anastasi hopes to "expand the audience of ministry" by filling it with songs written from his experiences of trust and doubt, hope and fear, heartbreak and loss. Anastasi wanted to share experiences that everyone, "even people who didn't come for the blatantly Christian stuff," can identify with, and so he sings to an old love: "You knew the outcome/You knew the end/but you decided/to lead me on again/You knew the outcome/Your heart gone astray/but you decided to lead me on anyway."

Performing live, Anastasi tries to relive the emotion that went into writing the songs and to invite the audience into that emotion with him. "My music is pretty serious," he admits. "But I don't mind baring my soul if I feel like it'll make a positive change in someone's life."

And it seems to be doing that. Keeva Kase, M.Div. senior and drummer for Unsent Letters, has seen it.

"Aaron is very willing, long after a show has ended, to spend time with anybody who might need to talk," Kase says. "A few weeks ago we played in Cleveland, a couple hundred people were there, and after the show he just sat down and listened to them, and talked with them, whoever wanted to spend time with him. The band gets loads of emails expressing how much the music means to people, but I think his openness also means a lot to them."

When Anastasi makes it home to the West Coast, he and his dad sit together, each with a guitar in his lap and one songbook between them, and they strum some old Beatles songs. Anastasi remembers receiving his first guitar when he turned 13, a birthday gift from his dad, and laughs at his then-disappointment that an acoustic wouldn't let him play like his favorite heavy metal bands. But now that his own music is ministering to "freak kids" across the country, he seems content.

"I've poured my life into this. I want to do it forever." ▮

Visit www.aaronanastasi.com or www.unsentletters.com for concert dates or to hear samples of Anastasi's music.

Student Life



Photo: Joshua Sutherlun

Called Out of Kenya

by Erika Marksbury

Growing up in Nyeri, on the slopes of snowcapped Mount Kenya, Edward Buri had seen snow from a distance, but nothing like the blanket of white that coated Princeton's campus this winter.

"People kept saying it was coming," he remembers, grinning, "but when it did, I was completely amazed, like, *wow. What is this?* I saw people playing in it but I didn't think it was something to be touched. Honestly, I thought, 'Those people are messing it up; they should just let it be....'"

New-fallen snow, however, may be the only subject about which Buri's philosophy is "let it be."

Now finishing his first year in PTS's M.Div./M.A. program, the president of the International Students Association and member of the Touring Choir admits that in his younger years he "despised Christianity." Viewing it as a moral code, and himself as just as morally upright as Christians he knew, Buri scorned his mother's faithful devotion, even tried to convince her to abandon it. But as a student at the University of Nairobi, he reluctantly resorted to the Bible for advice as he "searched for a steady footing in life."

"As often as I studied the Scriptures," he remembers, "I could not ignore their loud invitation, 'Come.' I finally overcame my indecision and placed my trembling heart in the outstretched hand of the Nazarene. The result was a powerful grip that changed my life."

Buri no longer mocks his mother's faith, but instead says, "I believe I was born of her prayers."

If that was his birth, though, Buri was forced to grow up fast.

"I never got to sit down in a pew," he laughs. The campus ministry that encouraged Buri to respond to God's invitation also asked him to share his story. "They were always visiting schools and needing someone to give a testimony, so a week after I was converted, I was on stage telling people about Christ. I became a leader in that group—Rays of Hope International—and loved it."

Buri served Rays of Hope seven years, continuing long after he graduated with a marketing degree. He worked as drama director, preached, sang, and organized missions in Kenya and to Zambia and Uganda, his heart growing increasingly for the young people of Kenya.

Those were projects of his spare time, though. Briefly a consultant and then for four years a banker, Buri discovered he found a unique fulfillment during his weekends doing ministry. He had been attending St. Andrew's Presbyterian Church in Nairobi for three years when he learned they were searching for a youth worker, and he promptly resigned from the bank. Many people he knew asked nervously, "What have you done?!"

What Buri had done was find a church that shared his passion. St. Andrew's, the biggest Presbyterian church in Kenya, is home to a "youth church" for 12- to 35-year-olds. With more than 700 members, the youth church conducts worship services and fosters ministries focused on mission and discipleship among teenagers, young adults, young professionals, and parents.

"I'm here [at PTS]," Buri explains, "because of the church's need to invest in young people. I'm taking a leave of absence now and developing my leadership skills. We have many *willing* youth workers in Kenya, but they're not *trained*. I want to go back and participate in training them."

Dee Cooper, associate pastor at Grace Presbyterian Church in Wichita, Kansas, where PTS alum Keith Koch (Class of 1979) pastors, works with St. Andrew's pastor, Isaiah Muita, on building a relationship of mutual learning and support between their two congregations. Members of the Kansas church visited Nairobi in 2000, and a group from St. Andrew's repaid the visit the following year. The churches worship together, help each other with community projects, and continually encourage one another.

Buri and Cooper became friends on that first trip, and she remembers asking him then to consider seminary. His hopeful prayer, "if God would provide...," was heard. God *has* provided, through encouragement and resources from St. Andrew's, PTS, and Grace Presbyterian Church. Cooper says her congregation is glad to help, knowing Buri is "a man of God who will be used mightily by God."

And that's all Buri wants. When he finishes his degrees, he'll head back to Kenya, to St. Andrew's and the youth there. He's thrilled about the growth, both spiritual and communal, he sees happening in Kenya, and he's eager to rejoin that effort. He also hopes to participate in youth work throughout Africa.

"God is doing a great work," he says. "Kenya is a young nation, and it's exciting seeing young people embrace God. To be used by God to be a person through whom that message of hope comes—that's the greatest thing I could ever ask for." ▮



The Mentor's Gift

The notion of mentoring is an ancient one. The original Mentor was described by Homer in *The Odyssey* as "the wise and trusted counselor" whom Odysseus left in charge of his household during his travels. Athena, in the guise of Mentor, became the guardian and teacher of Odysseus's son Telemachus.

Wise and trusted counselors, guardians of the tradition, teachers: we need them, and at some point in our lives, we become them for others.

In this issue of *inSpire* we explore the theme of mentoring. Read about a Lilly Endowment, Inc., grant program that places recent seminary graduates in large congregations to work under the tutelage of mentor pastors to learn to be practitioners of ministry. And about another Lilly grant that provides pastors and laypeople the opportunity to explore the concept of sabbath as it guides and guards those who do ministry.

Learn about PTS professor Peter Paris's work through a Ford Foundation grant to mentor a community of African, African American, and African Caribbean religion scholars as they study the relationship of religion and poverty.

Think about interfaith dialogue with Christians, Jews, and Muslims in Nashville, Tennessee, as two PTS grads help diverse faith communities to teach one another. Read about a pastor in Philadelphia who has harnessed the musicians of the Philadelphia Orchestra to mentor local kids, and another pastor in New York City who is guiding her budding Hispanic congregation to reach out to their neighborhood. In End Things, you'll find the reflections of PTS professor Geddes Hanson as he looks back on more than thirty years of encouraging students and graduates.

And in *inSpire* Interactive, discover who some of your classmates consider their mentors.

When you've read the issue, we invite you to write to us and share your own thoughts on mentoring.

Mentoring the Newest Ministers



by Barbara A. Chaapel

Actor Martin Sheen, who plays president Josiah Bartlet on NBC's Emmy Award-winning *The West Wing* and is a national spokesperson for Mentoring USA, credits the Reverend Alfred Drapp, assistant pastor of his boyhood parish in Dayton, Ohio, with being his first mentor. "Although my journey took me far away, and at times I became lost, Father Al was always there like an anchor," Sheen says, "reminding me to continually ask two key questions: Who are you? and Why are you here?"

Ministers of the gospel often serve as mentors for the young and the not so young in their congregations, asking them these same two questions at critical life stages.

But who mentors the ministers? Who supports their calling as it forms, and helps them discern direction and learn the questions to ask of their vocation?

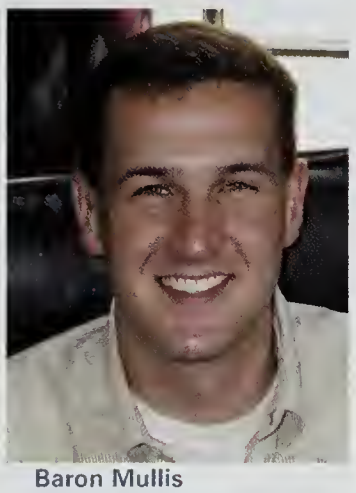
The Lilly Endowment, Inc., a longtime supporter of efforts to strengthen pastoral leadership, decided to try to provide an answer. Two years ago the endowment's religion division launched an invitational grants program to encourage congregations and practicing pastors to intentionally guide new seminary graduates into ministry. They called it Transition into Ministry.

The program was modeled after a residency program at the Second Presbyterian Church in Indianapolis, Indiana, that was the dream of now-deceased members Tom and Marjorie Lake, who funded it, and the church's pastor, Bill Enright.

"They had a vision to address the impending crisis in church leadership," says Baron Mullis, a recent pastoral resident at Second Church and a 2000 PTS grad.

As a seminary senior, Mullis, now an associate pastor at Trinity Presbyterian Church in Charlotte, North Carolina, hadn't expected to participate in a residency program. "[PTS placement director] Dean Foose suggested that I apply; I told him I'd be wasting the postage it would take to send them my dossier," Mullis laughs, "but he sent it anyway. Bill Enright called me for an interview, so I went to Indianapolis partly to give it a fair shake, and partly for the experience of interviewing."

After his weekend there ("As a Charlotte boy, I went to Indiana kicking and screaming!"), he was convinced that what Second Church could offer was exactly what he needed to learn: practical experience of the daily life of a parish minister.


Baron Mullis

Loosely based on medical residencies, the pastoral residencies at Second, and now at other large congregations in the Presbyterian Church (USA) and other denominations, offer seminary graduates the opportunity to work for two years in full-time, salaried positions under the tutelage of veteran pastors.

Previously headed toward Ph.D. work and the life of the scholar, Mullis found in the residency a chance to dive into "the more churchly end of ministry." He valued the program's four-rotation structure, where he and fellow PTS classmate and Second Church resident Christina Starace spent from four to five months in each of four focus areas: mission, Christian education, pastoral care, and evangelism.

For Mullis, that meant leading summer mission trips to Alaska and to a wildlife refuge in Michigan, visiting parishioners in the hospital, and teaching. But what gave him the most satisfaction, he discovered, was preaching. "I preached six times each year and I loved it," he says. "I had an inkling at Princeton that I liked to preach, but in the residency I could really spend time in the process of writing a sermon, then preaching it, and then receiving feedback from Bill Enright and my colleagues."

The Bryn Mawr Presbyterian Church in suburban Philadelphia began its Lilly residency program in 2001, following a similar rotation model, though the rotations designed by the congregation and head of staff Gene Bay (PTS Class of 1962) varied the theme of Second's program. The first three Bryn Mawr residents (Jacqueline Cho, Steve Jungkeit, and Sonya McAuley), who will complete their two years in June, rotated between pastoral care, senior adult ministry, youth ministry, singles and young adult ministries, and urban-suburban partnership (a partnership between Bryn Mawr and several small African American churches in West Philadelphia).

McAuley's journey through ministry at Bryn Mawr gave her the gift of confidence. "I was clear that I wanted to go into parish ministry when I graduated from Johnson C. Smith Seminary," she explains, "but I wasn't sure I could manage a solo pastorate. I lacked confidence in a pastoral setting. After 'shadowing' the Bryn Mawr staff and trying my hand at almost everything, I find that I love both senior adult ministry and youth ministry, and I know I can do this!"

Cho is amazed at the sheer variety of daily ministerial activities. "I did at least three to five tasks each day, from one-on-one counseling, to leading small groups, to preaching and visitation," she says. "And there were always meetings and more meetings! It has been kind of hard to switch gears all the time, but that's part of ministry. I think I've done almost everything here but teach a class on religion and science."


Steve Jungkeit

Jungkeit's biggest surprise was discovering how much he liked parish ministry. As a student at Yale Divinity School, he was planning to pursue teaching, not pastoral work. "Now I can imagine being a pastor," he says. "This church is a very nurturing community of people."

What Jungkeit has coveted most in his residency has been the time for reflection—reading, writing, and theological conversation with Bay and his fellow residents. Lilly would be glad to hear that—reflection on pastoral identity is at the core of the program.


Kevin Doty

"I've thrived on reading and staying informed," he says. "I've developed the discipline of taking time to read and think, and we're accountable for that because we meet for dinner every week at Gene's home and talk about the books we've read together." Among those the Bryn Mawr residents have read are Niebuhr's *Notebooks of a Tamed Cynic,* Kierkegaard's *Attack Upon Christendom,* and Allen Lewis's *Between Cross and Resurrection: A Theology of Holy Saturday,* plus books on church management and "a few surprises," says Jungkeit.

"But the trick is to take this commitment into full-time ministry, to educate the congregation that this reflection is part of who I am and what I need to do," he says.


Jacqueline Cho

Cho says Gene Bay is a wonderful model. "Discovering how to use time, to set aside time for reading and prayer and personal enrichment, is essential," she says, "and Gene has set a good example for us. There are times each day when he closes his door and we know he is reading and studying and preparing for his ministry."

The residency programs are designed to give residents a lot of time with the pastor/head of staff of their congregations. Kevin Doty, PTS Class of 2002 and a resident this year at Second Church, Indianapolis, along with his classmate Kirianne Weaver, says the best part of his experience is the time with Enright. "He has helped me form my pastoral identity," Doty says. "He models what it means to be a pastor—his reading and study, his wisdom in difficult pastoral situations, how he handles staffing and budget.

"He's very honest and open with us. He encourages us to ask him questions like, 'Why did you do something *this* way?' He's very serious about us residents, and our future in ministry."

Mullis agrees. "Bill helped us think through our actions, unpack our experiences," he says. "We had lengthy discussions over dinner, talking about authors we've read, and

more importantly about us. Sometimes we talked until almost eleven o'clock."

The Lilly Endowment also pays to bring scholars and practitioners to ministry sites for daylong colloquia with residents. Tom Long (on preaching), Dorothy Bass (on spiritual practices), and Carl Dudley (on church growth) have visited Indianapolis; former PTS speech professor Bill Beeners spent a day at Bryn Mawr working with the residents on public speaking in worship. "That helps keep the program tied to the academy," says Mullis, another of Lilly's goals.


Gene Bay

From the supervisor's side, Bay thinks the opportunity to engage in theological reflection while doing ministry is key. "They talk with me and with our entire pastoral staff," he says, "but they also reflect on their experiences with the laity of the church. Each resident is assigned a support group of six to eight laypeople to provide basic support and to reflect on ministry from the lay point of view. We urge the residents to have in-depth conversations with the laypeople they visit, to ask them not only how they came to the Bryn Mawr church, but also how they came to faith. They talk together about vocation, and write up their reflections on these conversations, and then we discuss them at our dinner meetings."

Bay says his congregation has responded enthusiastically to the program. "The members have taken in these residents and loved them and listened to them and received their ministry. They have been open, and available, and patient."

John Cairns, PTS Class of 1964, supervises the Lilly residents at the Fourth Presbyterian Church in Chicago, including Victoria Decker Millar, who graduated in 2001. "The strength of the program is that it enables people to start ministry with a strong mentoring component," Cairns says. "We tend to overlook the fact that ministry as a vocation has no provision for 'start-up' mentoring, like the law or medicine have. In the church, one day you're a student, the next you're the pastor of a church."

Cairns has appreciated the "freshness, enthusiasm, and energy" of the residents (Fourth has had five to date and is in the process of hiring two more). "And there's a real sense of pride in our congregation as they take part in shaping these people for ministry. They have the sense that they are doing something important for the kingdom."

Steve Runholt, PTS Class of 2000, was in the first group of residents at Fourth, and took the position because he believed he needed the supervision that seminary did not provide. "I think ministry in a contemporary context is more complicated than it was 20 or 30 years ago," he says. "Today it's important for ministers to learn to negotiate and manage boundaries, using good judgment as they apply the gospel to today's world and hold together contradictory versions of truth. That just takes experience, and working and talking with a good supervisor about these issues."


Steve Runholt

Runholt is grateful to Cairns and the residency experience for teaching him to manage boundaries and his own personal and social needs within his profession. "Ministry is not all about the *Book of Order* and theology," he says. "It's also about knowing your own needs for validation and recognition so they don't get in the way of your effectiveness. I learned by making mistakes and then correcting them; John could help me with damage control, and the other residents and I supported each other, helped each other get perspective."


John Cairns

Leading worship in a large congregation with a formal liturgy was a huge benefit to Runholt, now an associate pastor at Grace Covenant Presbyterian Church in Asheville, North Carolina. "The chance to lead worship where the standards are so high and to get feedback from the other residents and the congregation was unique. I preached at Sunday night vespers, and members of my lay support group came to hear me and we talked about the sermon together, which was pretty difficult and also very valuable."


Sonya McAuley

Sonya McAuley also appreciated the worship experience at Bryn Mawr. "The style and size of the congregation was so different from the 100-member rural African American church where I grew up," she says. "I didn't know I'd fit in so well in a 3,500-member church in the suburbs of a big city. But I love it!"

While he might not use the word "love" to describe the residency experience, it is clear that Gene Bay finds it a vibrant and vital part of his ministry as he looks toward retirement.

"The church is much different than when I was young and beginning in ministry," he says. "Then, there was still support in the culture for the church, and high respect for ministers. Today, a great deal of the world could care less about the church, and it's no wonder that young people are not considering ministry as a calling.

"So it's astonishing and wonderful for me to see these bright, committed young people wanting to be part of this institution. It gives me great hope as I prepare to leave the church in their hands." ▮



Tackling Triumphalism

PTS Alums Mount Grassroots Effort to Curb Anti-Semitism



by Ray Waddle

After the terrorism of September 11, the Rev. Janet Tuck Hilley (M.Div. '88) of Nashville wanted to do something, anything, to reassure herself and her city that the world was not going mad.

On 9/11, religious rage became a force of calculated catastrophe. Was there any hope, now, of challenging the ancient human predeliction to do violence in the name of God, and breaking through to a new spirit of peacemaking?

"We were all traumatized on that day—it leaves a longing for all God's people to live as one and end the misuse of religion," Hilley recalled recently. "In Nashville, we were determined to find a positive way to respond."

Hilley and fellow Princeton Seminary alumnus the Rev. Trace Haythorn (M.Div. '92), both Presbyterian ministers, used their interfaith contacts to initiate a historic season of soul-searching for Nashville's broader religious community, mostly Christians and Jews.

Their focus was not Islam, but a perennial conflict closer to their own religious heritage as Christians, unfinished business going back 2,000 years.

For six weeks in the fall of 2002, believers all over town studied, head on, the history of Christian anti-Semitism.

It was a painful encounter with the dark side of church history—anti-Jewish sentiments in the New Testament, violence against Jews during the Crusades, the Nazi annihilation of Jews in the Holocaust.

Yet 1,000 people participated, meeting weekly in small groups, a record number for a local interfaith effort.

"The world is uncertain. So much talk of war, divisions. In such a climate, people are hungering to explore differences and how to handle them," Hilley said.

"They want to explore old hurts, find points of contact, and form new relationships that are warm and mutual."

By the end of the fall, participants emerged with a new understanding—a new language—for expressing mutual religious respect. It led to deeper friendships between Christians and Jews, higher trust levels between clergy, a better exchange of information about faith.

Steered by Hilley, Haythorn, and others, this unusual grassroots experiment in community-building gathered momentum in unexpected ways.

By December, a remarkable public document was forged from the experience. It declared that it is wrong for any religion to claim exclusive access to God and salvation, and has been signed by more than 200 local religious leaders and laypeople. The statement implied, to most of the signers, that Christians should no longer evangelize Jews.

Coming from the heart of the Bible belt, the public declaration made national news—and also inspired a few fierce denunciations from Christians who feel a duty to preach salvation to Jews. But it drew support from Christian and Jewish laypeople and clergy across the state. The Rev. Todd Jones (M.Div. '79), pastor of the First Presbyterian Church in Nashville and a member of the PTS Board of Trustees, was involved in hammering out the statement.

"It's an attempt to build a bridge," he said. "Christians and Jews hold so much more in common than what divides us."

He said the statement came after several days of difficult discussion among the Christian leadership. Jones personally tilts to a more conservative position that holds out for the particularity of the gospel,

and believes it is still appropriate to share the gospel with Jews. But he said the public statement carries an important message of humility.

"It reminds us there is no cause for arrogance," he said. "It says God knows everything, we don't. All Christians should show some humility and reticence about things only God knows."

The declaration, published in December 2002 as an advertisement in the local daily newspaper, *The Tennessean*, was called "An Advent Affirmation." It read as follows:

> "As clergy and members of various traditions of Christian faith, we affirm the centrality to our faith of Jesus of Nazareth, whom we accept as the Christ. This faith is for us life-determining.
>
> "In faithfulness to the gospel, we also affirm that it is wrong—ethically, morally, and spiritually—for anyone, whether individual, group, church, or religion, to claim exclusive access to God or God's grace, blessing, or salvation. That knowledge belongs alone to the one God.
>
> "Claims of exclusivity by Christians and others have played a self-justifying role in causing untold human suffering for many centuries, especially and most consistently to Jews. We deplore these inhumane acts, which violate the gospel, and we are ashamed that so many have been committed in the name of Christ."

The Nashville clergy have since received inquiries on how to start such interfaith interaction in other states.

Haythorn, who is associate pastor of Nashville's Westminster Presbyterian Church, said he's pleased at the interest.

"I think all of us need to articulate to others why we believe what we believe," he said. "So much of our culture is competitively based: At the end of the day, someone has to win, someone has to lose. But God is the one who decides in the end about every one of us. My orientation is to live out the Good News as I know it. If we can't name what our purpose is in the world without defining it over against what the Jews are, I don't think we have a reason to exist."

The anchor of the six-week study group discussions—the assigned reading—was a massive book, *Constantine's Sword* (Houghton Mifflin, 2001), the 756-page historical study by Catholic writer and memoirist James Carroll. Carroll is sharply critical of church history and urges Christian repentance for the blood on the church's hands and a new attitude of acceptance toward Judaism.

To kick off the study, organizers brought Carroll to town to give two lectures that outlined his arguments. Several hundred people turned out, a sign that the history of anti-Semitism had struck a nerve with the mostly Christian audience.

Making it all possible was the city's main interfaith organization, the Covenant Association, where Hilley is executive director. About 70 local congregations—Christian and Jewish, mostly mainline moderate or liberal-leaning—are Covenant members. It was Covenant that signed up congregations to host study sessions around the book and invited Carroll to speak. Haythorn helped created a study booklet that outlined Carroll's book in reader-friendly form.

Christian attempts at accord with Jews—formal apologies for anti-Semitism, declarations that God's covenant with Jews is forever legitimate—have been a significant theme in contemporary religious life for 30 years or more. Until recently, however, those truces and entreaties were mostly made at the highest denominational levels, seldom at the grassroots.

In Nashville, though, the network of local congregations—a closeknit group of Christians and Jews sharing many of the same values—rallied around the study.

"These are people in our city who are passionate about talking about important things," Hilley said.

Discussion centered around how to interpret New Testament passages that appear anti-Jewish (for example, John 8:44), and what the Christian theological attitude should be toward Jews. The mood of the meetings was sometimes self-questioning—Is the New Testament anti-Semitic? Is it immoral for post-Holocaust Christians to evangelize Jews?

"The argument that the gospel writers may have misinterpreted Jesus—that took some people by surprise," said the Rev. Chris Dungan, a parish associate at Trinity Presbyterian Church in Nashville.

"You don't hear that every day. But it leads to a discussion of the authority of Scripture. What does our tradition teach about scriptural authority? Does the text under discussion promote love of God and



Photo: Ray Waddle

Nashville-area ministers Trace Haythorn and Janet Hilley helped bring 1,000 local religious leaders and laypeople together to confront "the misuse of religion," especially Christian anti-Semitism. The interfaith dialogue culminated in "An Advent Affirmation," which called for a humbler, more inclusive Christian faith.

love of neighbor? Carroll's point seems to be: Don't forget the context, you can't look at anything out of context."

Participants were not unanimous in their theological affirmations. Haythorn said he found a wide range of opinion about the church's attitude toward Judaism.

"Should we evangelize Jews? The far-left position was present: That is, if we all believe in God, isn't that enough? But the more conservative viewpoint was there, too: If we're not calling others to Jesus we aren't doing what we should," Haythorn said.

Carroll used his Nashville lectures to argue that the West has done little to face up to the theology it embraced during the Crusades some 900 years ago, a theology that led to fatal hostility to both Jews and Muslims.

The Crusades, launched as a series of military campaigns to wrest the Holy Land from Muslim control, was the first time that violence was defined as a sacred act by the Christian church, he said. Jesus' death on the cross replaced the resurrection as the central image of Christian identity.

"Jews had lived unmolested in Europe for 1,000 years," Carroll said. "When the death of Jesus was put in the center of the [Western] Christian imagination, Jews were at risk as never before."

It set in motion a deadly chain of consequences, he said—new emphasis on converting Jews, new coercion of Jews in the ghettos, new fanatical legends about Jewish responsibility for Christ's death, mutant new hatreds of Jews that led to the Nazis' murderous policies in 20th-century Europe.

"After 1096, Jews would never be safe again," he said.

Carroll said the Crusades had disastrous consequences for the church's relations with Islam, too. The West has had disdain for Islam and its achievements ever since, he suggested. That history festers even now at the heart of the current war on terrorism.

"As this war continues we must understand that God's heart is broken…by the long trail of misbegotten choices. We Christians must confess we have contributed to this…."

Carroll received a standing ovation for his talks, which framed the local discussions over the next six weeks. Many participants affirmed Carroll's point that Christians should respect Judaism on its own terms and acknowledge that Jews remain the chosen people of God. To claim that Christianity supersedes Judaism will only continue the grim history of disrespect and violence toward Jews.

Haythorn's own view is that Jesus the Jewish rabbi came not to replace the Old Covenant but to renew it.

"We are invited into the Old Covenant as gentiles," he said. "What had been an ethnically centered religion became an invitation to the whole world to experience Yahweh."

The formal study ended in November with a plenary gathering where Jews and Christians, in groups of 5–10 each, met at tables for animated, amiable chat about the meaning of Jewish rituals and Christian theology and whatever else came to mind.

"The room was just bubbling," Hilley said. "There were amazing conversations going on. The study sessions had transformed relationships."

Afterward, clergy organizers felt deeply compelled to bring out a public statement that conveyed their sense of new theological possibilities locally, and the Advent Affirmation was born.

Building on that, two gatherings were arranged in February 2003 to give laypeople a forum to ask questions of clergy about Christianity and Judaism—sort of an "everything you wanted to know about the other religion but were afraid to ask" program.

Also in the planning is an annual lecture series that would feature an internationally known speaker on the subject of interfaith relations and mutual respect.

Looking back over an eventful year in local interfaith relations, Hilley said a passage from Genesis 1 comes to mind as a cornerstone of her own motivation.

"The last verse is 31: God saw everything that he had made, and indeed, it was very good," she said. "This isn't an opinion; it is a statement. My response is to live my life by taking this seriously, and that means doing what I can to foster relationships in my community. That public declaration was important. We needed to express that we are in a new day, a new alignment of relations between Christians and Jews. And now, we don't want to drop the ball here. We want to continue this spirit." ▮

"IN FAITHFULNESS TO THE GOSPEL, we also affirm that it is wrong—ethically, morally, and spiritually—for anyone, whether individual, group, church, or religion, to claim exclusive access to God or God's grace, blessing, or salvation. That knowledge belongs alone to the one God.

Claims of exclusivity by Christians and others have played a self-justifying role in causing untold human suffering for many centuries, especially and most consistently to Jews. We deplore these inhumane acts, which violate the gospel, and we are ashamed that so many have been committed in the name of Christ."

—from "An Advent Affirmation" (December 2002)

Ray Waddle was religion editor at The Tennessean *from 1984 to 2001. He is now a writer and lecturer in Nashville. His book of meditations on the psalms,* Spirit Rising: News from the Psalms, *will be published by Upper Room Books in early 2004.*

Rooted in African Soil

Diaspora Scholars Explore Religion and Poverty

by Barbara A. Chaapel

Africa began to mentor Peter Paris in 1958, when he went to Nigeria after his seminary graduation from Acadia University in Canada as part of the Crossroads Africa Program, an intercultural exchange between students in the U.S. and Africa. That led to three years spent as the national traveling secretary for the Student Christian Movement of Nigeria in the early 1960s.

"All through my career I have been looking for ways to reconnect with Africa, and my roots there," says the quiet man who has been PTS's Elmer G. Homrighausen Professor of Christian Social Ethics since 1985. He came to Princeton in part because the Seminary offered him the resources to visit Africa to do research every two years. Those visits contributed to the 1995 publication of his book *The Spirituality of African Peoples: The Search for a Common Moral Discourse*. And in 1997 he lived and taught in Ghana, half the year on paid sabbatical, the other half on his own.

The continent is, as it were, under his skin.

"I have always been interested in how the African religious and moral experience, particularly in regard to slavery and colonialism, relates to African Americans in the diaspora," he says. "And there is a syncretism between African indigenous worldviews and the biblical worldview." Paris believes that because of this, Africans have "taken to" Christianity. "The center of Christianity numerically in the 21st century is Africa," he points out. "In Europe the churches are becoming museums. In Africa, they are filled to capacity."

These interests have culminated in a scholar's dream: a Pan-African Seminar of Religious Scholars on Religion and Poverty, a four-year project funded by a $400,000 Ford Foundation grant. Paris is the project director; Princeton Seminary administers the grant.

"The project undertakes an inquiry into the relationship of spirituality and materiality, that is, religion and poverty, among African peoples both on the African continent and throughout the African diaspora in North, South, and Central America," Paris explains. It's a subject as big as three continents.

What excites Paris most is that the project brings together African and African American religion scholars who would otherwise not know each other to write, to think, to visit sites in Africa and America to experience both poverty and religion, to learn from each other in their cultural and religious contexts, and finally to publish their experiences in a book of essays. In sum, to create a community of mentors. "It's like a traveling seminar," Paris explains, "where we immerse ourselves in each other's contexts and let those contexts teach us, so that we can teach others."

Since the project began in 2000, the scholars have already met in Ghana, Kenya, and South Africa, and they will meet in Jamaica this July and in the United States in July 2004. In each nation, the participants share their essays in progress, listen to analysis of that particular context by experts from the region, take field trips to observe religious responses to poverty, and share in social gatherings and cultural events. Between the yearly seminar meetings, they work on individual writing projects, all centered on issues of religion and poverty and how gender, class, and ethnic/cultural diversity affect their analysis.

"This project begins a serious conversation by religious scholars about poverty and religion among African peoples," Paris says. "From the beginning, the interest of the Western world in Africa has focused on the latter's economic resources; all value in Africa was rapidly reduced to the value of its material resources, including its peoples. Enormous amounts of energy were expended to transfer Africa's natural and human resources to the West, where they were enslaved and used to produce wealth."



Dr. Paris (front row, second from right) and participants in the Pan-African Seminar on Religion and Poverty

Paris believes that the subject of religion and poverty is expansive in its implications. It is integrally related to the African understanding of material resources, gender relations in marriage and family life, rights of inheritance, land ownership, the nature of work, social status, power, political leadership, health, and children.

"The economic situation in Africa bears striking similarities to that of African peoples in the diaspora," he says. "The conditions of the poor in America have grown steadily worse, and a disproportionate percentage of African America is categorized as a permanent underclass. This is similar to the poverty of many Africans and Caribbean peoples. We are looking at the way poverty has determined the form of religion. This involves studying liberation theology, inculturation, womanist and African women theologians, as well as the rapid growth of Pentecostalism and independent African churches."

The project scholars, who include PTS Ph.D. graduates Kossi Ayedze (Togo), David Mosoma (South Africa), Takatso Mofokeng (South Africa), and Nyambura Njoroge (Kenya), may be learning the most through their field experiences.

"We've visited areas in South Africa where 100,000 people live crowded together in corrugated tin shacks smaller than my office at the Seminary," says Paris with

frankness. "There is no hygiene; the smells repulsed me. I don't think I could spend one night in such a place. In winter, people light kerosene lamps to stay warm and sometimes die in their sleep of suffocation because the oxygen is used up. We saw poverty beyond words."

Participants also took in a mission to street children sponsored by the Roman Catholic Church in Ghana. "There are children who bring themselves up alone on the street," says Paris. "The mission can't take them in, but it can provide resources to help them live better lives on the street, like teaching them crafts so they can make and sell things, and giving them health education so they can protect themselves from sexually transmitted disease. The church has a contextual ministry in that place."

In South Africa, the group visited a church-sponsored home for orphans infected with AIDS/HIV. It housed 50 children under 10, all of whom had come there as babies. One nine-year-old boy had been found as an infant with a note from his mother pinned to his clothes saying she had nothing to give the child and hoping that someone would care for him.

"It seemed at first like a graveyard for children," Paris says, "but the leaders were so kind, so completely dedicated to their mission. The children we saw were bright-eyed. The workers wanted them to flourish, to smile, to play, to learn, and to be loved for as long as possible in their short lives."

In Kenya, they visited a school run by Seventh Day Adventists who saved young girls from early (as early as six years old) family-fixed marriages. These girls, who will spend their childhood in the school, sang songs of welcome to the Ford scholars.

"In every African country the hospitality toward us has been enormous," Paris says. "To them, we are people of all colors ourselves, and we spark their imagination. They want to know about us and why we are together."

The Ford scholars are learning and doing theology not in the classroom, but in the context of life, where mentors are children and teachers and pastors and ethnic and cultural history. Paris thinks the contextual experiences are having a profound impact on the participants.

"The Americans in the group have more money than the Africans in the group," he says, "and they have to struggle with that, and how they spend their money. The one Muslim scholar in the group raises important questions for the Christian majority. All of the African scholars know someone personally who has died of AIDS in Africa; their families have known many losses. The Caribbeans have discovered that villages in Ghana have the same names as villages in Brazil and Jamaica, and that the cultural connections are strong. And when we visited the slave castles on the Gold Coast [buildings whose dungeons warehoused slaves waiting for transport while military governors worshipped in a chapel on the floor above], some of the African American and African Caribbean participants broke down and wept, knowing that they each had at least one ancestor who survived that bitter experience."

Paris expects the narratives of the slave trade, European colonialism, apartheid, and civil rights to flow through the essays that the participants are writing for the two-volume book that will conclude their four years together in 2004. The book will be published in the U.S. and in each region represented in the project—East Africa, West Africa, South Africa, and the Caribbean. (Paris is quick to add that the book will be appropriately priced in Africa, "where no one can buy a book that costs $20 in the U.S.; they can only afford to pay $3 or $4 in countries where people may only earn $1 a day.")

Each essay will be written from the writer's own context and from that of the wider African world. "Our dream is a cross-cultural collaboration among people with common ancestral roots who have been separated from one another for hundreds of years," Paris says.

He hopes the project will have another outcome—an international center for the study of African religion and society. "I imagine a coalition of universities, seminaries, and foundations in the United States, the Caribbean, and Africa that could collaborate in and contribute to conversation and scholarship about African and African American and Caribbean religion. We are really one family in spite of our diversity."

Such a center would assure the project outliving its architect. "I chose young scholars for the project," Paris says, "so it would have a life beyond me."

Like any true mentor, his roots have given others wings. ▮

Pan-African Seminar Scholars

from Ghana:
Rabiatu Ammah
Elizabeth Amoah
J.O.Y. Mante

from Kenya:
Esher Mombo
Nyambura Njoroge

from Togo:
Kossi Ayedze

from South Africa:
Madipoane Masenya
Takatso Mofokeng
David Mosoma

from Brazil:
Luiza Benicio

from Tanzania:
Laurenti Magesa

from the Caribbean:
Barbara Bailey
Lewin Williams

from the United States:
Katie Cannon
Noel Erskine
Dwight Hopkins
Simeon Ilesanmi
Anthony Pinn



PTS graduates in the Pan-African Seminar (left to right): Kossi Ayedze, Dr. Peter Paris, Nyambura Njoroge, Takatso Mofokeng, David Mosomo, and Ray Owens, PTS Ph.D. student and Paris's assistant

Sabbath Renewal

Lilly Endowment Inc. and PTS Help Pastors and Churches Learn How to Keep the Fourth Commandment



Photo: Beth Godfrey

Staff for the Sabbath Renewal Project enjoy a "renewing" cup of tea in their office in Adams House. They are, from left to right, B.J. Katen-Narvell, coordinator for congregational nurture, Lisa Maguire Hess, program director for pastoral and congregational renewal, and Ginny Neuman, project assistant.

by Lisa Maguire Hess

"I was most cut off from God when I was at my most excellent," observed William "Tex" Culton, pastor of Frenchtown Presbyterian Church in Frenchtown, New Jersey, at a recent focus group at PTS to discuss a possible proposal to Lilly Endowment Inc. for its Sustaining Pastoral Excellence competitive grants program. At an invitational lunch at the Seminary, several pastors from the surrounding area brainstormed about "ideal continuing education" for the new millennium. Or at least for the next four years. They discussed the "marks, rhythms, and practices" of "sustained pastoral excellence" and postulated workable strategies for pastoral renewal.

Culton had named the conundrum for every minister. Pastoral leaders, in order to be visibly faithful to their calling, are often encouraged to sacrifice their own relationship with the God who fostered that calling in the first place. In a world of rampant consumerism, increasing clergy burnout, and spiritual hunger felt by lay and clergy alike, pastoral leaders are unintentionally asked to sever their own prayerful and restorative practices, and instead to rely on their personal strength in order to feed needs ultimately satisfied by God alone.

The Sustaining Pastoral Excellence program is a recent Lilly Endowment Inc. initiative intended to address this very concern with specific programmatic responses. The endowment has begun to foster strong and effective religious institutions through the vitality of the local congregation and its pastoral leadership. Says Craig Dykstra, one-time Princeton Seminary professor and the endowment's vice president for religion, "The endowment's current religion grantmaking revolves around two major and interlocking considerations: first, identifying, nurturing, and educating a talented, new generation of pastors, and second, recognizing and supporting the excellent ones we have. Not surprisingly, we know that healthy, engaged, thoughtful, dedicated ministers go hand in hand with healthy, vibrant, and effective congregations."

Originally intending to grant 25 million dollars for proposals of up to two million dollars each, the endowment responded generously to the wellspring of interest by granting almost 58 million dollars to 47 institutions nationwide. The grants program has had the additional benefit of creating new programs all over the nation—those actually funded by Lilly as well as others—led by passionate people dreaming new dreams for God's people.

The Center of Continuing Education at Princeton Seminary culled observations from focus groups and then proposed a four-year Sabbath Renewal Project for Pastoral Theological Excellence. The project was conceived to pursue theological, pastoral excellence that would strike the necessary balance between a pastor's vital dependency on God and a vital, covenantal relationship between God, pastor, and congregation. Reliant on a pastoral peer group/lay leader team model for systemic renewal, the project addresses both pastoral renewal and congregational nurture in potentially ecumenical or traditional denominational communities. The endowment approved the proposal and the work of implementing it has now begun at Princeton Seminary.

What is the Sabbath Renewal Project? It is a long-term initiative for pastoral renewal and congregational education that explores corporate sabbath-keeping as a vehicle for fostering a balanced pastoral ministry.

It is made up of two parts. Part one involves two overlapping three-year cycles of self-selecting pastoral peer groups who will covenant to meet regularly over a period of three years. During the first two years, these peer groups will gather at the Center of Continuing Education for three contemplative, educational retreats. The retreats form a developing curriculum in (1) sabbath-keeping, the discipline and its consequences; (2) understanding consumerist culture and theological excellence within it; and (3) living within God's covenant and care. The third year of each cycle is an inten-

tionally focused, independent period for the peer groups to move toward self-sufficiency apart from the project.

Part two of the project engages the congregations of these pastors in two one-day workshops (whose thematic content is similar to the pastoral retreats) and asks them to begin shared practices in congregational spirituality. This part of the project, while not unique among programs in pastoral renewal, is distinct in its explicit recognition that any effective pastoral renewal is intimately connected with congregational education and nurture. Denying this reality results in frustrated pastors and needy congregations—which, one could argue, is a common reality today.

Therefore, leadership teams from each congregation will gather for regional workshops in recognition of this intimate, systemic relationship. Additional funding for pulpit supply or a church consultant—the congregation's choice—is supplied by the project in order to communicate tangibly the benefits of the congregation's participation in their pastor's renewal.

Healthy change comes slowly to any institution—perhaps most of all to the church. But the Sabbath Renewal Project is about healthy change at personal, congregational, judicatory, and seminary levels. Because pastors are implicitly urged to sacrifice their own prayerful relationship with God, reclaiming the sabbath as a practice supported by one's peers offers a powerful foundation for intentional restoration of that relationship. Dykstra notes, "As busy and as 'people-oriented' as pastors' lives are, many pastors feel a sense of isolation." Peer groups convened for the purposes of shared experience, prayerful laughter, and mutual support address this isolation.

Many pastors share a feeling of guilt about their own self-care and spiritual practices, in light of the many needs of their congregations. The congregational education and nurture provided by the project begins to address lay understanding of the need for sabbath and the necessary reliance on God as satisfier of need and desire.

Ecclesiastical judicatories are beginning to founder in legal and political responses to human conflicts that create fear and mistrust and destroy relationships. The Sabbath Renewal Project offers them a new, cost-effective model—though only the size of a mustard seed right now!—to give pastors a sense of shared collegiality based on mutuality and relationship, not competition or "due process." As an educational institution of the PCUSA, Princeton Seminary faces the continual challenge of living in both corporate and ecclesiastical worlds and being accountable to both. The project offers a new way to look at shared practices of ministry, integrally connected to the content of ministry, yet alert to the systemic, corporate challenges to that content.

The project's most important contribution to institutional change is its recognition of and built-in response to the basic reality of institutional life: any human system will resist healthy change. Therefore, a main focus of the Sabbath Renewal Project is the mutual discernment of the consequences that any shared practice, such as keeping the sabbath in a consumer world, will result in for the individual pastor in his or her system. The root of the project is to discern, and then to articulate, those consequences in order to give participants conscious opportunity to decide whether they want to accept them for the benefit of the shared practice—or not.

Consider an example of the consequences of sabbath-keeping for a family. A family decides to keep the sabbath by setting time apart from its normal activities of buying and selling, working, doing chores around the house, etc. Their sabbath begins Saturday night and ends Sunday night. The time is to be spent in playing, in reading or prayer, in worship, in exploring the natural world together.

The mother is a corporate attorney and receives a call on Saturday night from a client in financial distress who requests immediate attention. To respond immediately would violate the sabbath. And although the matter is not about life and death, to postpone a response in order to keep the sabbath might sacrifice her professional reputation. Which consequence is she willing to pay? What is more important in her world: her identity as a child of God in a loving, committed family or her professional reliability? The corporate world might answer the question one way, the Christian (or Jewish) community might answer it another. The individual must decide. The Sabbath Renewal Project proposes that a community of support can clarify and empower such decisions.

Anyone who engages in pastoral ministry will recognize the desire to keep sabbath as well as the institutional challenges to taking that "time apart." A pastor's "day off" is challenged by a community's times of sudden need: for hospital visits, funerals, or grief counseling. Sabbath time is also challenged by tasks that may not be life or death matters. The lonely parishioner, the continual administrative upkeep of a community, the perceived need to be all things to all people constantly vie for a pastor's time. The Sabbath Renewal Project aims to provide peer communities of shared support and discernment to help pastors practice sabbath-keeping that is corporate and therefore more likely to actually be practiced.

There is much to do. Lilly Endowment Inc. has given Princeton Seminary opportunity and staff with which to begin. We do so with the honest evaluations and thoughtful contributions of pastors who desire a balanced life and seek support for sabbath-keeping in their ministries. We anticipate new understandings and shared experiences of sabbath renewal for the many pastors and congregations who are thirsty for it. We'll keep you informed about what we're learning. ▮

Lisa Maguire Hess, an ordained Presbyterian minister, is the program director for pastoral and congregational renewal at the Seminary's Center of Continuing Education. She relishes the fact that consistent sabbath practice is now a sign of professional integrity and hopes to encourage conversation about sabbath-keeping throughout the church.



Class notes

Key to Abbreviations:
Upper-case letters designate degrees earned at PTS:

M.Div.	B	D.Min.	P
M.R.E.	E	Th.D.	D
M.A.	E	Ph.D.	D
Th.M.	M		

Special undergraduate student U
Special graduate student G

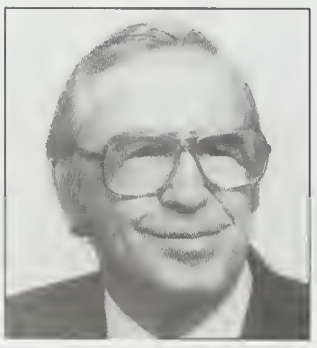
When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

1940 **Donald C. Kerr (B)** is "still hanging on at 87." He and his wife recently celebrated their 60th wedding anniversary.

1943 **Donald R. Fletcher (B)** enjoys good health as a cancer survivor. He and his wife are looking forward to their upcoming 60th anniversary and to the publication of his second book.

1944 **Kenneth V. Brown (B)** writes, "Class of 1944–hang in there at least until 2004!" He is retired and lives with his wife in Jeffersonville, Pennsylvania.

1945 A banquet was held last October honoring **Gerald Foster (M)** for his 50 years of ministry with the Sunday Breakfast Mission in Wilmington, Delaware. He and his wife, Betty, have also been involved with the American Leprosy Mission for more than 40 years, and they host "Wings of the Morning," a weekly radio program. ▼



1947 **Jiri Carda (B)** and his wife, Manka, are still involved in the life and work of the Ecumenical Church of Czech Brethren, and in the ecumencial movement in Pardubice and in Prague. Last September, at the invitation of the French Reformed Church, they attended a biblical conference in the South of France. In January, their whole family gathered to celebrate Manka's 80th birthday.

Leroy Y. Dillener Jr. (B) felt "very fortunate" to attend his class's 55th reunion. He lives in Warsaw, New York.

1948 **David MacNab Morrison (M)** retired last October after 60 years of pastoring, navy chaplaincy, teaching at the college and seminary levels, and serving as headmaster of a church school. He lives in Columbia, South Carolina.

1949 **Remy Anker (M)** is thankful to have shared in the fellowship of the Benham Club. He remembers that many members of the kitchen crew came from foreign countries: Brazil, Cuba, Korea, and others. He is now a retired minister and former missionary of the Paris Evangelical Missionary Society, and lives in Cortaillod, Switzerland.

Jeanne Bellerjeau (E) writes, "I enjoyed phoning one of my classmates, **Shirley Harris Hamme (E),** and recalling some of our experiences over 50 years ago in Tennent Hall." Bellerjeau lives in Haddon Heights, New Jersey.

Walter R. Coats (B) is "most grateful for the gift of a new kidney December 1, 2001—a new life indeed!"

1950 **Gordon G. Johnson (M)** is professor of preaching and dean emeritus of Bethel Theological Seminary. He lives in New Brighton, Minnesota.

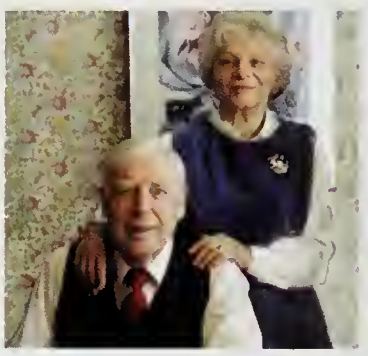
Nathaniel C. Roe (B, '55M) and his wife, Grace, traveled to Maine, Newfoundland, Labrador, and Nova Scotia this past year. They also went to Normandy in France "to see Utah Beach again after 58 years." Nat preaches a couple of times a month, serves as a Habitat for Humanity board member, and builds furniture in his shop. They live in Washington, Pennsylvania.

John H. Scott (B) just took his third retirement from being on a church staff; he had stepped in to help a short-handed staff at Fox Chapel Presbyterian Church, which now has "all bases covered." He lives in Verona, Pennsylvania.

1952 **Richard G. Douse (B)** is "happily retired" in St. Paul, Minnesota. He has a new email address: marmu@aol.com.

David G. Walker (b) has returned to his retirement home in Breckenridge, Colorado, after serving as interim pastor at the First Presbyterian Church of Sun City, Arizona.

1953 **Raymond Nott (B)** celebrated his 80th birthday in December. Last July, he and his wife, Nancianna, gathered the family together for their 49th wedding anniversary, and their three children and eight grandchildren hosted an open house. Ray served as a Presbyterian national missionary in the Big Horn Basin of Wyoming for 31 years and managed rancher's camps in six states in the summers. ▼



Robert E. Palmer (B) is now in his 10th interim ministry position, this one at the First Presbyterian Church in New Smyrna Beach, Florida.

1954 **Charles J. Dougherty (B)** writes that he has recently finished a two-year interim at Seneca Presbyterian Church in Seneca, South Carolina, and is "going to try retirement again."

Since 1991, **Richard E. Dunham Jr. (B)** has been serving as parish visitor at Highland Presbyterian Church in Lancaster, Pennsylvania.

1955 **E. Fay Bennett (M)** and his wife, Jean, spent much of the past year traveling—to the Pacific Rim, to Jean's 35th college reunion, and throughout California to visit family. They live in Clarksville, Arkansas, and remain active in church, community, and university activities. Their email address is faynjean@cswnet.com.

Class notes

Richard J. Dosker Jr. (B) is retired and writes, "We are thoroughly enjoying the close sense of community with fellow residents here at Monte Vista Grove in Pasadena, California."

Lincoln Griswold (B, '75P) is recovering from open-heart surgery and is grateful to God for all God's mercies and blessings. He is chair of Griswold Special Care, a non-medical homecare company.

Don Pendell (B) recently completed two years as president of the Port Columbus Airport Interfaith Center and Meditation Room. Eight major faith groups are represented on the center's board of directors, and they, together with airport authorities, dedicated it on November 25, 2002. ▼



1957 **Paul Hackett (B)** writes that he had a wonderful visit to campus this past fall, visiting with students and the Moffetts, and attending lectures and Dr. Guder's inauguration.

Kayton Palmer (B) is recovering from recent surgery, and preaching and filling in at Shiloh Bethany Presbyterian Church of Columbus Heights, Minnesota.

1958 **Richard (Dick) Todd (B)** was honorably retired by the Presbytery of Los Ranchos after having served 44 years as pastor of churches in Pennsylvania, Illinois, and California, and for the last 11 years as associate pastor of congregational life at St. Andrew's Presbyterian Church in Newport Beach, California. He and his wife have three adult children and six grandchildren, and live in Irvine, California.

1959 A diverse group of worship leaders has been named for the 215th General Assembly in Denver, Colorado, this May, including: **Paul T. Eckel (B),** founder of the Renewal Ministries Foundation in Sarasota, Florida; **Victor Pentz ('74B),** pastor of Peachtree Presbyterian Church in Atlanta, Georgia; and **Yohan Kim ('94B, '95M),** pastor of Korean Community Presbyterian Church in Tucker, Georgia.

Henry T. Littlejohn's (M) translation of *Book of Patience and Thankfulness*, from Arabic to English, is due to be published this year. He lives in Seattle, Washington.

Neil Clark Warren (B), who has more than 30 years of experience counseling couples and singles on relationships, created eharmony.com, a matchmaking web site that has produced at least 250 marriages since its 2000 launch. Marylyn, his wife of 43 years, is the company's vice president.

1960 **Robert I. Doom (M)** and his wife, Mary, celebrated their 50th wedding anniversary on August 11. They live in St. Peters, Missouri.

Alumni/ae Update

A focus group of Princeton Theological Seminary graduates living and working in the Nashville, Tennessee, area gathered on November 18, 2002, at Westminster Presbyterian Church in Nashville. Thirteen alums from the Class of '55 to the Class of '96, representing several denominations and a variety of ministries, shared their experiences as PTS students. Despite the diversity, the bond of being a PTS alum was evident.

Steve Hamilton, director of alumni/ae giving and church relations, and Scott Sheldon, director of development, opened by leading us in a time of reflection about our years at PTS. All of us expressed appreciation for the quality of our education, the collegiality of campus life, the excellence of the faculty, and the support of PTS staff. This gathering demonstrated one of the things PTS does best—encourage and develop community. A sense of community was felt most strongly by those who lived on campus, but even commuters formed solid relationships with faculty and other students. There was overwhelming agreement that PTS should remain primarily a school for full-time study. For those of us who are non-Presbyterian transplants to Tennessee, connecting with people with whom we shared a common history was wonderful.

We talked a lot about two issues: 1. How can we, and others, support the Seminary? and 2. What are the major challenges and trends facing the church and how might PTS address those challenges? There was lively philosophical and theological discussion, especially as we looked at the needs of the 21st-century church. We concluded that support went beyond finances and included advocacy, public relations, and participation. For a summary I suggest you contact either Scott (scott.sheldon@ptsem.edu) or Steve (steven.hamilton@ptsem.edu).



There have been several focus groups around the country as Princeton Seminary seeks to evaluate its past and plan for the future. "Who else can tell us whether we are succeeding or failing better than those who are on the front lines, relying on what we have given them?" said Steve Hamilton.

Attending the focus group were Charles Dreyer, '60, '63; Trent Hancock, '96; Vicki Harden-Evans, '93; Heather Harris, '94; Trace Haythorn, '92; John Hilley, '88; Janet Tuck Hilley, '88; Marion Jackson, '85, '86; Tim Jones, '79; Lois McMullen, '77; Lori Patton, '86; Darryl Ray, '58, '83; and Eugene TeSelle, '55.

The Reverend Dr. Marion Jackson (Classes of 1985 and 1986) is the director of continuing education for ministry for the General Board of Higher Education and Ministry of the United Methodist Church. She lives in Franklin, Tennessee, and is a member-at-large of the Alumni/ae Association Executive Council.

Class notes

Douglas Hall (B) stopped by the Seminary in July, visited with Gene Degitz, and saw Miller Chapel. He is interim pastor at the First Presbyterian Church in Savanna, Illinois, half time and has recently taken on a half-time pastorate at Prairie Dell Presbyterian Church in Shannon, Illinois. He and his wife, Ruth, traveled to the Baltic nations last summer.

Thomas D. Hanks (B) is theologian and director of mission for Other Sheep, an organization of international ecumenical ministries with gay, lesbian, bisexual, and transgendered persons, and their families and friends, which he founded with other like-minded Christians in 1992. He lives in Buenos Aires, Argentina, where he teaches Bible courses and recently finished the first Spanish draft of his new book, *The Subversive Hebrew Bible.*

Donald G. Howland (B) will retire from Ladue Chapel Presbyterian Church in St. Louis, Missouri, on June 1. He has served as pastor there for 20 years. He and his wife, Lois, will move to Doylestown, Pennsylvania, and are excited about being close to their children and grandchildren.

After a 26-year pastorate, **Roger D. Patton (B)** retired as pastor of Vernon Presbyterian Church in Big Bend, Wisconsin, in 2001. He currently serves the First Presbyterian Church in Cambria, Wisconsin, as interim pastor. His email address is rpatton@centurytel.net.

1961 **James R. Hartsoe (B)** writes, "The Seminary and the Presbyterian Church need to stand for the inclusion of gay and lesbian people as members and as clergy." He is visitation pastor at Bethel Lutheran Church in Minneapolis, Minnesota.

John L. Larson (B) spent a month at a small church in Mexico last year before becoming pastor of Linesville and Harmonsburg Presbyterian Churches in Pennsylvania. Ultimately, he hopes to return to Mexico and dedicate more of his time to churches there.

Graydon Snyder (D) is the author of *Irish Jesus, Roman Jesus*, recently published by Trinity Press International.

1962 **James Clifford Murray (B)** is pastor and head of staff at Metairie Ridge Presbyterian Church in Metairie, Louisiana.

Edwin H. Sprague (B) is honorably retired and living in Hamburg, New York.

1963 **Richard B. Anderson (B)** retired in September as interim pastor of Highland Park (Illinois) Presbyterian Church. He and his wife, Nancy, recently celebrated their 45th anniversary. They have moved to Florida and are now near three of their children. At the First Presbyterian Church of Fort Lauderdale, Anderson serves half time as minister of congregational care.

Henry J. Ferry (B) has retired after teaching church history at the Howard University School of Divinity for 35 years. He lives in Silver Spring, Maryland.

Robert H. Jones (B) is retired and "enjoying the good life—traveling to homes in Michigan and Florida and making our permanent home in beautiful South Carolina." He is minister of evangelism at the First Presbyterian Church in Greenville, South Carolina.

David Hoeldtke (B) is looking forward to his class's 40th reunion. He pastors Howlett Hill Presbyterian Church in Camillus, New York.

G. David Singleton (B) is southern California manager of the California Indian Assistance Program.

In July, **Frank H. Thompson (M)** finished a year and a half of pulpit supply at DuQuoin Presbyterian Church in DuQuoin, Illinois. He writes, "Preaching Sunday by Sunday from the lectionary was a feast for my own soul." He also taught a module at a seminary in Cap Haitien, Haiti, last May.

1964 **David G. Burke (M)** is dean of the recently established Nida Institute at the American Bible Society in New York City.

1965 On January 18, 2003, **Donald Chappell (B)** and his wife celebrated their 60th wedding anniversary at the North Coast Inn in Arcada, California.

Leola C. Cooper (b) writes, "I was so pleased to return for the Class of 1962 reunion. Being much older than my classmates (82 this past November), I'm grateful I can continue to travel."

George Daniels (M) retired in 2000 as executive minister of the American Baptist Churches of Wisconsin, then served 16 months as interim executive minister of the American Baptist Churches of Vermont and New Hampshire. He is now retired and lives in Oro Valley, Arizona.

Eleanor McKelvie (E) writes, "I am retired, but keep active in the church. I teach adult Sunday school and do other volunteer work. I'd love to hear from classmates." She lives in College Park, Maryland.

1966 **William Findlay (B)** is currently serving his fifth interim position, this one at the First Presbyterian Union Church in Owego, New York.

1967 **Takehide Hirayama (M)** is minister at Kobe-Tamon Church in Kobe, Japan. He has recently moved to Minoo, Osaka-fu, Japan.

1968 At the request of his daughter, a friend of **Earl Ferguson's (B)** writes, "Earl has stroke-induced dementia. He and his wife are in the Alzheimer's section of the Methwick Retirement Community in Cedar Rapids, Iowa. Your prayers are needed."

After more than 40 years in full-time pastoral ministry, **Bill Meyer (M),** most recently pastor of the Church of the Covenant in Washington, Pennsylvania, retired. He calls the transition "redeployment," saying, "I'm not retiring from the ministry. You can't retire from the Lord." He plans to act as a church consultant and to volunteer at his alma mater, Westminster College. In February, he led a trip to Taipei, Taiwan, taking members of the Church of the Covenant to visit their sister church there.

Class notes

Jong-Sam Park (M) has been appointed CEO of World Vision Korea for a three-year term beginning in 2003.

William B. Presnell (M) retired last September as associate director of the Doctor of Ministry Program at Drew University Theological School. He practices marital and family therapy in Madison, New Jersey.

On January 1 in Savannah, Georgia, **Joseph L. Roberts (M)** was the guest speaker at the Greater Emmanuel Tabernacle's observance of the 140th anniversary of President Lincoln's signing of the Emancipation Proclamation. He is pastor of Ebenezer Baptist Church in Atlanta, the church of the Reverend Dr. Martin Luther King Jr.'s family.

1969 **James Crawford (B)** was installed last fall as head of staff at Eastminster Presbyterian Church in York, Pennsylvania.

Peter Frazier-Koontz (B) was installed as executive presbyter of Homestead Presbytery last November. **Bart Brenner ('66B, '69M),** executive presbyter of Missouri River Valley Presbytery, participated in the ecumenical service. Frazier-Koontz retired last August after serving 22 years with the Community Mental Health Center of Lancaster County. As a tent maker, he also served as part-time associate pastor, stated supply, and interim for four area churches and as pulpit supply for more than 130 congregations in 13 denominations. He and his wife, Mickie, live in Lincoln, Nebraska.

William B. LeMosy (B, '73E) is interim head of staff at Highland Park Presbyterian Church in Des Moines, Iowa. His email address is blemosy@netins.net.

Floyd N. Rhodes Jr. (B) is associate director of the Higher Education Progam Area in the National Ministries Division in the Presbyterian Church (USA). His email address is frhodes@ctr.pcusa.org.

1970 On July 27, 2002, **Eugene W. Beutel (M, '75P)** celebrated the 50th anniversary of his ordination, and his 75th birthday.

Wayne Franklin Knouse (M) writes that on September 1, 2002, he "answered a call to be senior pastor of Knox United Church, an historic congregation of Presbyterian heritage in the beautiful city of Saskatoon, Saskatchewan."

1971 **Larry Austin (B)** is a minister-at-large in the Presbytery of Detroit and professor of philosophy at Oakland Community College in Bloomfield Hills, Michigan, and Eastern Michigan University in Ypsilanti.

1972 **George Abdo (M)** has a new position as vice president for advancement at The Huntington Library, Art Collections, and Botanical Gardens in San Marino, California. He continues as chair of the board of trustees of San Francisco Theological Seminary.

In November, **Bill Forbes (B)** left the Presbyterian Church in Westfield, New Jersey, after more than 13 years. He now works at the Board of Pensions of the Presbyterian Church (USA) as vice president of church relations, and will become its corporate secretary in June.

Dennis E. Smith (B) is professor of New Testament at Phillips Theological Seminary in Tulsa, Oklahoma. He recently published *From Symposium to Eucharist: The Banquet in the Early Christian World.*

1973 **Robert Bayley (B)** writes, "To mark my 30th year of pastoral ministry last year I took a four-month sabbatical. Two months were spent preaching in Presbyterian churches across the North Island of New Zealand, where Ruth and I had a reunion breakfast with Judy and **Bruce Hucker ('75D)** in Auckland—they lived above us on Stockton Street during seminary. I resigned as rector of the Church of St. Peter the Fisherman Episcopal in Wilmington, North Carolina, on October 1, and began as interim pastor at Trinity Presbyterian Church in Anchorage, Alaska, November 1. We left Anchorage in 1970 for Princeton, so we now have come full circle." His email address is rbayley@trinityalaska.org.

1974 **Stephen D. Glazier (B)** edited (with Charles A. Flowerday) *Anthropology of Religion: Methodological and Theoretical Essays*, which will be published this year.

Steven Melamed (B) is stated supply at Fellowship Presbyterian Church in Tallahassee, Florida.

J. Roger Skelley-Watts (B) is pastor of Huron United Methodist Church between Cleveland and Toledo, Ohio. His wife, **Joan E. Skelley-Watts ('75B),** pastors Rockport United Methodist Church in Rocky River, Ohio. They have two children, Andrew, 23, and Kathryn, 18. ▼



1977 **Alan M. Baroody (B)** is the executive director of the Mary Lou Fraser Foundation for Families, a faith-based mental health counseling center in Hinesville, Georgia.

Charles A. Risher (b) is the dean of the South Charlotte Campus of Strayer University in Charlotte, North Carolina. His email address is czr@strayer.edu.

1978 **Hilary H. Battle (B)** is retired from military chaplaincy and from the Ohio Department of Mental Health. He has taught in public and private schools and as an ad hoc professor in a pastoral training program at Ashland Theological Seminary. He currently teaches at the Cleveland extension branch of The American Baptist School of Theology.

Asriel G. McLain (B) is pastor of Red Chute Baptist Church in Haughton, Louisiana. His email address is agmclain@aol.com.

Raymond Meester (B) pastors Heritage Presbyterian Church in Lincoln, Nebraska, a church that has an active ministry with deaf persons. He was a governor-appointed member of the board of the Nebraska Commission for the Deaf and

Class notes

Hard of Hearing. He is currently a consultant with the Presbyterian Church (USA) for ministries with the deaf and hard of hearing, and is comoderator of Presbyterians for Disability Concerns, a network of the Presbyterian Health, Education, and Welfare Association.

1979 **Louis Venden (D)** is professor of theology and ministry at Loma Linda University, and lives in Cherry Valley, California.

1980 **Kelby Cotton (B)** is pastor of spiritual life and formation at South Suburban Christian Church (Disciples of Christ) in Littleton, Colorado. His email address is kelby@lifeofprayer.org.

Jeff Patton (B) is author of *If It Could Happen Here*, a book dealing with small church transformation.

Keith H. Poppen (B) writes, "On October 27, 2002, I was ordained as a minister of Word and Sacrament in the Classis of Central California in the Reformed Church in America. Whew!" He is a pastoral counselor and spiritual director.

David A. Roquemore (B) moved in January from Central Presbyterian Church in Lafayette, Indiana, to Camp Hill Presbyterian Church in Camp Hill, Pennsylvania.

Ruth Ellen Stratton (B) is a spiritual director at the Middleton Center for Pastoral Care and Counseling at the Bryn Mawr Presbyterian Church in Bryn Mawr, Pennsylvania.

1981 **John D. Herman (B)** began last July 1 as pastor of Peace Lutheran Church in Charlottesville, Virginia. His daughter Kristin was married in August.

1982 **Jane Holslag (B)** is a mission coworker in Lithuania.

Kristen Rouner Jeide (B) is minister-at-large at Wayzata Community Church in Wayzata, Minnesota.

Gavin Kerr (B) is president and CEO of Mercy Health System in the Philadelphia area, whose mission is to be a partner in the healing ministry of the Sisters of Mercy, Hope Ministries, and the Catholic Church by delivering quality, community-based healthcare services, and addressing the diverse factors that impact the healthcare needs of the whole person, with a special concern for the poor and disadvantaged.

Carlos Wilton (B) has been named adjunct associate professor at New Brunswick Theological Seminary, where he teaches a course in Presbyterian studies.

1983 **Thomas Blair (B)** and his wife, Jackie, celebrated the birth of their third child, Emma Ruth, on September 11, 2002. She joins big brother, Matt, 13, and sister, Grace, 9. Blair pastors Trinity Presbyterian Church in Hendersonville, North Carolina—"that is, in the mountains!"

Michael P. Burns (B) accepted a call to pastor Northbrook Presbyterian Church in Beverly Hills, Michigan. His email address is tipdrummer@aol.com.

John K. Lawson (B) is minister of worship and coordinator of outreach initiatives, which he regards as "the most wonderful of combinations," at Dublin Street United Church in Guelph, Canada.

Howard K. Williams (E) is the priest-in-charge at St. Augustine's Episcopal Church in Brooklyn, New York. His email address is hkentlyw@gtcinternet.com.

1984 **Stephen B. Harrison (B)** is headmaster at St. Richard's School, an independent urban Episcopal day school for prekindergarten to eighth grade students. He lives in Indianapolis, Indiana.

Donald (B) and **Laurie Marsden ('86b)** write from Russia, "In our world riddled by violence and terror with the gathering clouds of war, we have the great joy of proclaiming the good news of Jesus Christ through Russian language children's literature." They are Presbyterian Church (USA) missionaries in Moscow working with the Narnia Center, a Christian education ministry providing literature and training materials to children, youth, and adults.

J. Scott Miller (B) received a D.Min. from Austin Seminary last May. His doctoral project was titled "A Tearful Alleluia: The Funeral As Lament and Witness to the Resurrection." On December 1, he began serving as pastor of Drayton Avenue Presbyterian Church in Ferndale, Michigan.

Kathryn L. Nichols (B) is minister of music and pastoral care at the First Congregational Church in Branford, Connecticut.

Barbara P. Patton (B) is serving a yoked field—the First Presbyterian Churches in Delphos and Minneapolis, Kansas.

1985 **Donald Hardie Fox (B)** recently published a set of 12 notecards that he titled "The Clergy of Shakespeare's Comedies." He lives in LaCrosse, Wisconsin, and is pastor of St. John's United Church of Christ there. ▼



Stephen D. Hay (B) is pastor of Tabernacle United Methodist Church, about four miles west of Fredericksburg, Virginia. His email address is pastorsteve@tabumc.org.

1986 After serving a 10-year appointment in the Ruby Valley in Montana, **Linda J. Fritz (B)** now pastors Three Forks and Willow Creek United Methodist Churches in that state.

In September, **Guy D. Griffith (B)** accepted a call to pastor the First Presbyterian Church of Dalton, Georgia. His email address is ggriffith@firstpresdalton.org.

1987 **Jeffrey P. Lautsen (M)** began his pastorate at Holy Trinity Lutheran Church in Rockville Centre, New York, in December.

Judith W. McBride (B) is chaplain at StarShine Hospice at Cincinnati Children's Hospital Medical Center in Ohio.

Class notes

take a bow

William Grosvenor ('42B) was honored last fall by the Matthews-Mint Hill Rotary Club for 60 years of service, and his wife, Mabel, was recognized for her support of his Rotary commitment. He has been president of clubs in Florida and Pennsylvania. The Grosvenors live in Matthews, North Carolina.

Robert R. Boehlke ('61D) was honored last September with a *Festschrift* titled *Memperlengkapu bagi Pelayanan dan Pertumbuhan (Equipping for Ministry and Growth)* by the Jakarta Theological Seminary in Jakarta, Indonesia. He writes, "It was a joy to see former colleagues and new faculty members, most of whom had been my former students."

At the 2003 Austin Seminary Association's annual meeting and banquet, **Louis H. Zbinden Jr. ('63M)** was recognized for his extraordinary contributions to the church and to Austin Presbyterian Theological Seminary. Also, in honor of his and his wife, Katherine's, thirty-one year ministry among them, the congregation of the First Presbyterian Church in San Antonio, Texas, raised $1.2 million to endow the Louis H. and Katherine S. Zbinden Chair of Pastoral Ministry and Leadership at Austin Seminary. When he retires from the church, Zbinden will be the first to hold the chair.

Brian Stratton ('84B) was given the Posey Award for Faculty Excellence at the fall convocation of Alma College in Alma, Michigan, where he is assistant professor of religious studies.

Deborah G. Brincivalli ('85B) was honored for "Making a Difference" in the *Burlington County Times*'s annual campaign by that name. Her community recognized her work as pastor of the Presbyterian Church of Burlington (New Jersey), her involvement with Habitat for Humanity and the Home for Aged Women, and her chaplaincy with Capable Adolescent Mothers. The church she pastors, in addition to its other justice ministries, has since 2000 purchased more than 550 gun trigger locks for use and distribution by local police and sheriff's departments.

Tzu-Yang Hwang ('86M) accepted the Congressional Medal of Excellence from the American Biographical Institute in 2001 and the International Peace Prize from the United Cultural Convention, USA, in 2002. He is pastor of the Light of Christ Church in El Monte, California, and president of the American Chi Chou Theo-Philosophical Institute.

In honor of his "following in the footsteps of Dr. Martin Luther King Jr.," **Echol Nix Jr. ('99m)** was recognized last year with the King Spirit Award from the *Montgomery Advertiser.* Nix is a doctoral student at Boston University and will spend the next two years traveling throughout Europe, studying international affairs and business, global ethics, peace, religion, and democracy.

H. Adelbert (Bert) More III (B) is serving as permanent part-time stated supply for Hobart Presbyterian Church in Hobart, New York, and writes, "Only Presbyterians could come up with such an unwieldy title." He writes for one paper, edits and consults for another, fills several pulpits throughout the year, and gets "more than [his] share of weddings and funerals. Life is good."

In September, **Bill Smutz (B)** became pastor/head of staff at Rolling Hills Presbyterian Church in Overland Park, Kansas. Last spring he received a D.Min. from Eden Theological Seminary in St. Louis, Missouri. His thesis was titled "How Firm a Foundation? The Theological Basis for Multiple Staff Ministry in the Presbyterian Church (USA)."

Peter E. Strong (B) is an army chaplain at the United States Army Confinement Facility-Europe in Mannheim, Germany. His email address is plmnstrong@aol.com.

1988 **Robert K. McGaha (B)** received a D.Min. from Trinity Evangelical Divinity School in May. He is a United States Navy chaplain in Aiea, Hawaii.

Thomas S. Poetter (B) lives with his wife, Christine, and two sons, Mitch, 8, and Sam, 6, in Oxford, Ohio. He is associate professor in the Department of Educational Leadership at Miami University.

Leland Seese Jr. (B), pastor of Mt. Baker Park Presbyterian Church in Seattle, Washington, writes, "We have a new foster daughter, age three, who came from Alaska to join our family in June. That brings us up to four kids! Our church continues to rebuild after damage from an earthquake and an arson fire."

1989 **Cynthia L. Rigby (B, '98D),** associate professor of theology at Austin Presbyterian Theological Seminary, was granted tenure in November and named to the W.C. Brown Chair of Theology.

Eriberto Soto (M) began in January as associate pastor at Faith Presbyterian Church in Tallahassee, Florida. He was invited to teach a course titled "Introduction to Systematic Theology" at Tallahassee's Center for Biblical Studies, one session in English and one in Spanish.

Last September, **Elizabeth A. Vandergrift (B)** was installed as pastor of the First Presbyterian Church of Ewing in Ewing, New Jersey. She is the first female head of staff in the church's 294-year history. Her email address is eav46@comcast.net.

1990 **Kirk Bingaman (B)** has published his first book, *Freud and Faith: Living in the Tension*; has contributed a chapter to *Teaching Freud*, an edited volume with Oxford University Press included in the American Academy of Religion's Teaching Religious Studies series; and published an article on narcissism in *The American Journal of Pastoral Counseling.* He is director of satellite offices for the Lloyd Center Pastoral Counseling Service at San Francisco Theological Seminary, where he is also adjunct faculty in pastoral care and counseling.

Class notes

Kenneth E. Kovacs (B) writes, "Life is good. Finally completed my Ph.D. at the University of St. Andrews, Scotland. Looking forward to graduation in June." He is pastor of Catonsville Presbyterian Church in Catonsville, Maryland.

Doug H. Moon (M) began as senior pastor of the Church of the Lord in Seoul, Korea, on January 1. His email address is dohmoon@korea.com.

1991 **Chris Berg (B)** is a manager for a public software company. He and his wife, Sara, and their daughters, Elena and Isabela, live in Pittsburgh, Pennsylvania. His email address is chris.berg@fiserv.com.

Richard Rawls (B), currently chair of the history program at Fresno Pacific University in Fresno, California, received a Ph.D. from Emory University in May. His dissertation was titled "Political Factionalism and the Conversions of the Visigoths."

Andy Vaughn (B, '96D) has recently accepted a tenured appointment as associate professor of Old Testament interpretation at Colgate Rochester Crozer Divinity School in Rochester, New York. He and his wife, **Amy Scott Vaughn ('93B),** and their two children, Isaac and Orly, will move to Rochester in June. Amy will continue her work as director for research and development of PTS's Institute for Youth Ministry.

1992 **David Whitford (B)** was recently named associate editor of *The Sixteenth Century Journal*, the leading international journal for early modern studies. He also served as editor of *Caritas et Reformatio: Essays on Church and Society in Honor of Carter Lindberg*, published in 2002. He is chair of the Religion and Philosophy Department at Claflin University in Orangeburg, South Carolina.

1993 **Joy E. Abdul-Mohan (E)** is serving a five-year term as principal of St. Andrew's Theological College in Trinidad, West Indies, and is editor-in-chief of a Presbyterian newspaper there. Her email address is rev.jea@yahoo.com.

Are you surfing the web?
You can now submit your class note on the web! Keep us informed by visiting our alumni/ae web site at:
http://www.ptsem.edu/bond/submitnotes.htm

Hans Andreasson (M) received his Doctor of Theology degree last September from the Abo Akademi in Abo (Turku), Finland. His dissertation, "Attachment and Commitment," is about his denomination, The Covenant Church of Sweden.

Diane R. Jamison Fitch (B) is parish associate at Gilead Presbyterian Church in Carmel, New York. Her email address is j.d.121397@rcn.com.

Paul Johnson (B) and his wife, Kyoko, are thrilled with the "double blessing" of twin girls. They live with newborn Megumi and Mina, and five-year-old Kenji, in Tokyo, Japan, where Paul is university minister at the International Christian University. His email address is johnson@icu.ac.jp. ▼



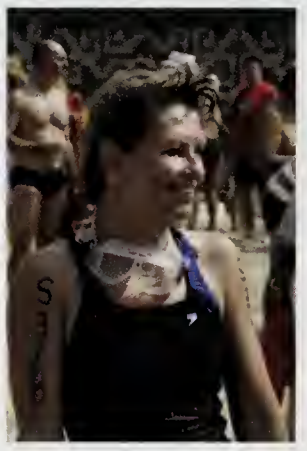
Jin S. (B) and **Soon Pac ('97B) Kim** and their children, Claire Nicea, 3, and Austin Athanasius, 1, are happy in Minnesota. At the Korean Presbyterian Church of Minneapolis, Jin is in his fourth year as pastor for English ministry, and Soon Pac serves as children's minister. This year marks Jin's second as moderator of the Coalition of Korean American Ministries, and he is president-elect of Presbyterians for Renewal.

1994 **Scott Black-Johnston (D)** was named to the Jean Brown Chair of Homiletics and Liturgics at Austin Presbyterian Theological Seminary in November.

Wayne Bogue (B, '02P) pastors Hudson Presbyterian Church in Hudson, Ohio. His email address is wbogue@hudsonpc.org.

David Cabush (B, '95M) writes, "I am now a postulant for holy orders in the Newark Diocese. Alas, thanks be to God."

Judy Cuthbertson (B) pastors St. Mark's Presbyterian Church in Lomita, California. To raise money for refurbishing the church's organ, she competed last August in the annual Dwight Crum Pier-to-Pier Swim, an ocean 2.2-mile race that even the dolphins came to watch. ▼



Jon Martin (B) was called as pastor of Pisgah Presbyterian Church in Versailles, Kentucky, last August. He and his wife, Susanne, have a three-and-a-half-year-old daughter, Katherine Grace.

Heather McKee (B) is project director at Harvard Medical School. She lives in Wakefield, Massachusetts.

James A. Rizer (B) is pastor of Grosse Pointe Woods Presbyterian Church in Grosse Pointe Woods, Michigan. His email address is jimrizer@hotmail.com.

J. Bradford Sears (B, '95E) has been mobilized for active duty and reported to Camp LeJeune in North Carolina. He was uncertain where he would go from there, and asks for prayers for his family—wife PJ and children Claire and Robert—and his marines. His email address is searsjb@mfr.usmc.mil.

Class notes

On the Shelves

On the Shelves features book recommendations from Princeton Seminary faculty and staff to help alumni/ae choose books that contribute to their personal and professional growth.

Donald Capps, William Harte Felmeth Professor of Pastoral Theology

If you didn't know that women laugh a lot more than men do, that men try their darndest to make women laugh, and that the ability to understand a joke begins around age six, you haven't read *Laughter: A Scientific Investigation* (Penguin, 2000) by Robert R. Provine, a neuropsychology professor at the University of Maryland in Baltimore. Provine devoted 10 years of his professional career to the study of laughter after a much briefer period devoted to studying yawning.

Ted Cohen, a philosophy professor at The University of Chicago, manages to pack 166 jokes into his 99-page book *Joking: Philosophical Thoughts on Joking Matters* (The University of Chicago Press, 1999) while also discussing the background conditions that a joke assumes, the acceptance of absurdity characteristic of Jewish (including biblical) humor, and moral considerations relating to taste and propriety in joking.

In *The Situation Is Hopeless, but Not Serious: The Pursuit of Unhappiness,* (Norton, 1983), Paul Watzlawick, a research associate at the Mental Research Institute in Palo Alto, California, identifies a dozen or so methods that we humans use to ensure that we will remain unhappy and continue to reap the benefits that misery affords. An excellent resource for understanding congregations, seminary communities, and the like.

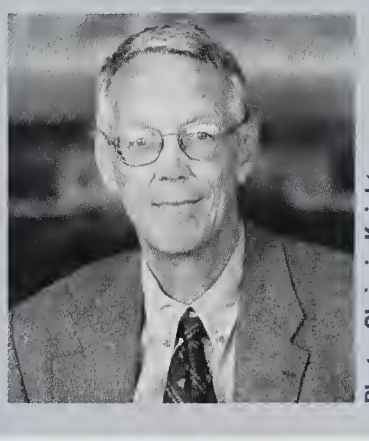


Photo: Chrissie Knight

Geddes Hanson, Charlotte W. Newcombe Professor of Congregational Ministry

A Morbid Taste for Bones, by Ellis Peters (Warner Books, 1994)

The hero of the piece is Brother Cadfael, the second-career herbalist in the Benedictine Abbey of Saints Peter and Paul near the Welsh-English border during the civil wars of the 12th century. Tracing a mission to acquire the relic of a saint, the plot involves clerical hubris, murder, deceit, and grave robbing.

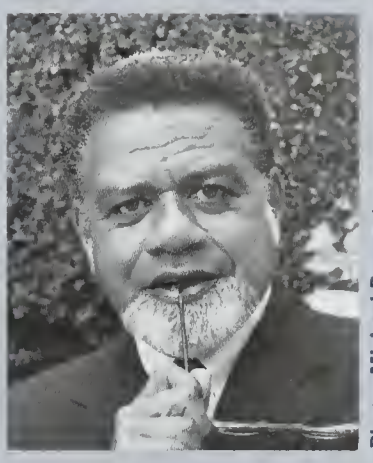


Photo: Michael Bongart

In this book, as in the other 14 in the chronicles of Brother Cadfael, I am fascinated by the partly familiar/partly exotic world Peters creates, in which the religious life is played out closer to the gut, and the presence of the Divine is felt more palpably, than in the world in which I live.

Fad Surfing in the Boardroom: Reclaiming the Courage to Manage in the Age of Instant Answers, by Eileen C. Shapiro (Perseus Publishing, 1995)

Shapiro sounds a cautionary note to pastors and leaders who are vulnerable to being seduced by management and leadership "gurus" marketing one-size-fits-all advice or narrowly conceived perspectives on complex human relations (congregations).

Shapiro refuses to call the objects of her disdain scholars or theorists and dubs them instead "hucksters." Essentially, she claims, their aim is to sell slickly packaged and plausible panaceas to folks whose desperation is greater than the product's effectiveness.

Shapiro argues that the leader's job is making informed decisions among available possibilities. Good training for leadership involves equipping people with the critical means and the nerve for doing that picking and choosing.

Christine E. Roy Yoder (B), assistant professor of Old Testament language, literature, and exegesis at Columbia Theological Seminary, is the recipient of a 2002–2003 Lilly Theological Research Grant for work on *Search As for Hidden Treasures: Toward a New Theological-Ethical Reading of the Book of Proverbs.*

1995 **Susan Alloway (B)** writes, "God has blessed the ministry of spiritual direction to which I have been called. In addition to this work, I enjoy pastoring a small rural church [Parish Presbyterian Church in Parish, New York] 30 miles south of Canada."

Jennifer Butler (B) was one of a few nongovernmental organization leaders admitted to U.S. Secretary of State Colin Powell's presentation to the United Nations Security Council meeting on February 5. As a Presbyterian United Nations Office official, Butler remembers the five Presbyterian congregations in Iraq and urges that "every possible alternative must first be exhausted before choosing the course of war."

Milind Sojwal (M) has been rector of All Angels' Episcopal Church in New York, New York, since June of 2000. His email address is msojwal@all-angels.org.

1996 **Helenann Macleod Francis (M)** was elected to the Wilkinson Junior Research Fellowship at Worcester College, University of Oxford, in September. She also holds the positions of assistant dean and lecturer in theology, as well as that of visiting tutor in New Testament at Heythrop College, University of London. She writes that 2003 "promises to be an exciting year"—in August she is to marry Myles Hartley, an organist and music teacher, and in the fall she will begin training for ordination in the Church of England. Her email address is helenann.francis@worc.ox.ac.uk.

Kimberly L. Hyatt (B) is the new executive director of the Cathedral Arts Project, Inc., whose mission is to provide instruction in the visual and performing arts to underserved children in the public elementary schools of Duval County, Florida. Her email address is kimhyatt65@aol.com.

In September, **Keith Kerber (B)** went from serving as part-time associate pastor at Orangewood Presbyterian Church in Phoenix, Arizona, to full-time stay-at-home

Class notes

dad of Nathanael, who enjoys playing with his daddy. In May, Keith's responsibilities will double as he and his wife, Laurena, are expecting another child. ▼



Justin Sundberg (B) and **Renée Lawler Sundberg ('98B)** live in Seattle, Washington. Renée is pastor of community life at University Presbyterian Church in Seattle.

1997 **Lawrence Johnson (M)** is pursuing a Ph.D. at Lutheran Theological Seminary in Chicago, Illinois. His email address is csichurch@msn.com.

Ken Locke (B) pastors Nashville's historic Downtown Presbyterian Church, where he recently had the privilege of hosting an interfaith prayer service for Tennessee's new governor, Phil Bredesen. He writes, "I was very pleased to be asked to preside at the service. It helps to be the pastor of a centrally located church, and for the new governor to be Presbyterian. My only real responsibility was to speak for five minutes on renewal for the State of Tennessee and to provide logistical instructions for getting the governor, his cabinet, and all members of the state legislature out of the building quickly so that they could get to the inauguration on time."

Matthew D. Young (B) is associate pastor/tent maker at the Church at the Center in Seattle, Washington, and with InterVarsity's campus staff at Seattle Central Community College. He writes, "My experience of ministry at an amazingly diverse college, in partnership with an innovative church, is an enriching, world-widening gift of God's grace!"

1998 **Esther L. Chung (B, '99M)** passed her qualifying exams for the Ph.D. program at Duke University and is excited to be in the "dissertating stage." She and her new husband, Steven W. Kim, a hematology/oncology fellow, live in Durham, North Carolina.

John W. Kiser (B) arrived at Fort Bragg, North Carolina, in January, where he is ministering to soldiers and families in the XVIII Airborne Corps. He asks, "Please pray for the soldiers and families, especially with our soldiers deployed in Afghanistan and Iraq, for the chaplains, and for our enemies, as we do, and ask for God's will to be done in seeking peace and justice." His email address is chapkiser@hotmail.com.

Christen H. (Harley) Matlick (B) continues to serve as associate pastor at Central United Methodist Church in Asheville, North Carolina. Last fall, she married Greg Matlick. Her email address is charley@centralumc.org.

David Russ McDermott (B) is pastor of lay ministries at the First Alliance Church in Lexington, Kentucky. His email address is russ@mcdermott.net.

Lamell J. McMorris (B) has formed Perennial Strategy Group, a lobbying and consulting firm headquartered in Washington, D.C. The firm specializes in government relations, public affairs, and grassroots advocacy.

Rhonetta M. Mobley (b) writes, "I entered PTS in 1995 and had to leave due to illness in 1996. I have been physically challenged with limited mobility since 1999, but I have a wonderful, fruitful web ministry and publish a monthly newsletter, *Reflections*, at www.inner-reflections.org."

Karin Oehlmann (U) recently completed her thesis for the Master of Arts in History degree at the University of Tübingen. Her paper examines the life and work of Stephanie von Mackensen, the only woman delegate at the Barmen Convention in 1934, the administrator of the Confessing Church in Pommerania, and a member of the Nazi party by her own will. In March, Oehlmann became "Vikarin" at the Stadtkirche Schwenningen, her first church placement. She is excited to be working with a pastoral mentor and living in a small city at the source of the river Neckar, about 80 miles south of Stuttgart, between the Black Forest and the Suabian Alb.

1999 In January, **Kent Annan (B)** and **Shelly Satran ('00B)** moved to Haiti, where they are working with Beyond Borders, a small Christian organization that focuses on educational issues, teacher training, and community development. They will spend this first year learning the language and culture, and then take on responsibilities within the organization like writing for the newsletter and coordinating exchange trips and internships. The Beyond Borders web site is www.beyondborders.net. The *inSpire* staff misses Kent, who was our associate editor for three years.

Mark C. Lee (B) was called as pastor of the Community Church of Honolulu in June 2002. His daughter, Nicole, was born on November 9, 2002.

A prayer of **Sylvia LeFort Masi's (B)** is included in *Christmas Blessings: Prayers and Poems to Celebrate the Season*, a compilation by June Cotner recently published by Warner Books.

Timothy McConnell (B) is currently pursuing an M.St. in history of Christian doctrine at Oxford University.

2000 Last May, **Darla A. DeFrance (B)** completed a Certificate of Advanced Theological Studies at Pacific Lutheran Theological Seminary in Berkeley, California. She is currently at Trinity Lutheran Church in Moorhead, Minnesota, in a pastoral residency program. Her email address is darladefrance@juno.com.

Kristin Elizabeth Hutson (B) is chaplain and director of religious life at Coe College in Cedar Rapids, Iowa. She started her ministry there January 1 and was ordained on January 19 in Racine, Wisconsin, where she has been serving for the past two years. She is excited to be back "in school" and is looking forward to both her pastoral and teaching responsibilities. Her email address is krisbren99@hotmail.com.

Class notes

Brian Marsh (B) is associate pastor for families with youth at the First Presbyterian Church of Burlingame, California. His email address is bmarsh@burlpres.org.

Amy Snow (B) began serving Sioux Valley Hospital in Sioux Falls, South Dakota, as full-time chaplain in March 2002, and was ordained in December. In June of 2000 she married **Edward Goode ('99B),** who is associate pastor at the First Presbyterian Church in Sioux Falls. Their email address is amyanded@hotmail.com.

Ana Toledo (B) is program coordinator for resourcing congregational life for the General Board of Church and Society of the United Methodist Church. Her email address is anatoledo6@hotmail.com.

2001 **Chris Anderson (E)** is minister to senior highs at Covenant United Methodist Church in Greenville, North Carolina.

L. Juliana Claassens (D) is assistant professor of religious studies at St. Norbert College in De Pere, Wisconsin.

Teresa Kim (E) is a fourth-grade teacher with the Compton Unified School District and serves half time as a children's pastor at the Torrance First Presbyterian Church in Torrance, California. Her email address is teresakim74@hotmail.com.

2002 **Rhonda Britton (B)** was inducted last fall as minister at the Second United Baptist Church, part of the African United Baptist Association, in New Glasgow, Nova Scotia. **LeQuita Porter (B)** and **Crystal Joy Singleton (B)** participated in the service.

Timothy Dalrymple (B) is doing a doctorate in religion at Harvard's Graduate School of Arts and Sciences. His email address is dalrympl@fas.harvard.edu.

Jason R. Francek (B) is a youth director at Manito Presbyterian Church in Spokane, Washington, and a major league scout for the Milwaukee Brewers baseball team. His email address is jasonf@manito.org.

Weddings & Births

Weddings

Esther L. Chung ('98B, '99M) and Steven W. Kim, June 8, 2002
Christen Harley ('98B) and Greg Matlick, November 23, 2002
Amy Snow ('00B) and Edward Goode ('99B), June 11, 2000
Rebekah Parker Close and Joel LeMon ('01B), December 28, 2002
Christy A. Marlow and Christopher Price ('02B), October 12, 2002

Births

Cole Patrick to Theresa and Raymond W. Smith ('75B), September 30, 2002
Emma Ruth to Jackie and Thomas Blair ('83B), September 11, 2002
Jacob Tristan to Linda ('84B) and Michael Roberts-Baca, November 21, 2002
Megumi Amanda and Mina Sophia to Kyoko and Paul Johnson ('93B), October 25, 2002
Spencer St. John to Amy and C. Cole Starr ('93B), March 7, 2002
Sophie Jane to Leah Farrar and Howard L. White ('93B), December 5, 2002
Tendani Celiane to Veronique and G. Bobby Musengwa ('94B), November 18, 2002
Suzanne Louise to Brigid Boyle ('96B) and David Kammer, December 27, 2002
Aidan James to Heather Finck ('96B) and Jim Soha ('96B), December 4, 2002
Timothy Wise Pinches to Katharine Wise and Bill Pinches ('96B, '97M), January 28, 2003
Emmet Knight Gibson to Chrissie Knight ('99B) and Dave Gibson ('00B), January 1, 2003
Nicole Jiwon to Kyo Young Park and Mark C. Lee ('99B), November 9, 2002
Monica EunJi to Kyongha Alex ('99E, '01B) and HyoungSin Park, June 26, 2002
Nicholas Andrew to Alaina ('00B) and Jason Walton, November 14, 2002
Isaac William to Lisa ('02B) and Ryan ('98B) Kraus, June 6, 2002

Mary Haggard (B, E) is an assistant pastor at Grace United Methodist Church in Wyckoff, New Jersey.

Daniel E. Hinds (B) is associate pastor for youth ministries at Sequim Presbyterian Church in Sequim, Washington. His email address is danielhinds01@hotmail.com.

Paul S. Kim (B) is English ministry director at the Korean Presbyterian Church of Metro Detroit.

Lyn DuBois Olson (B) was ordained and installed as associate pastor of the First Presbyterian Church of Lee's Summit, Missouri, on September 22, 2002, "a 143-year-old, spirit-filled congregation of 550." She writes, "My PTS education, field education, and the community greatly affirmed my call. I love parish ministry!"

Sandra Porrey (B) is serving as chaplain at St. Joseph's Villa in Rochester, New York. Her email address is sanders74@juno.com.

Manoj Shrestha (M) taught "Teaching Principles" at Nepal Ebenezer Bible College in Kathmandu, Nepal, last fall, and this semester he is teaching "Preaching I." His country is still suffering Maoist problems, including the destruction of electricity, roads, and means of communication. He writes, "Every day 20 to 30 people are being killed, some [are] in the news, others are just ignored. I do not know what the future is like for Nepal. But Christ has come into our uncertain world to give us hope."

Ryan (Estevan) Taylor-Byers (B) works as the associate intern for justice ministries with the Presbytery of New Brunswick. His email address is ryanbyers@hotmail.com.

Gloria Yi (B) serves as Christian education director at Gloria Korean Presbyterian Church in Glen Burnie, Maryland.

outStanding in the field

Faith for the Journey

by Barbara A. Chaapel

When she was 18, Amparo (Amy) Mendez traveled north from her birthplace in Guatemala, across the Mexican border to begin school at Los Angeles City College. She traveled alone, and she spoke no English. Two months later she was living in Beverly Hills with a Jewish host family and learning to eat matzos instead of tortillas.

That was 1975. Today she is the pastor of Ft. Washington Heights Presbyterian Church in New York City and still remembers her mother's words when she left Guatemala: "You have to have faith."

Faith in Jesus Christ has sustained Mendez across cultures, countries, and career changes. "I still feel like a stranger here," she says, vividly recalling the time she waited with her nephews in a line at the border and one of them, looking up at the sign above, asked: "Auntie Amy, are we aliens?" Life as an immigrant in the U.S. for a Central American woman of color is difficult.

But in the face of difficulties, Mendez's daily confession is "God is faithful."

Faithful when she joined a Pentecostal church and its pastor recognized her leadership gifts and sent her to Bible school. Faithful when she began ministries with youth and Hispanic women, started an evangelism program, and served 500 meals to the homeless every Sunday. Even faithful when that church split and the new pastor did not believe in women's leadership—her pain at being told to be submissive so great she had to leave.

And faithful when she found the Presbyterian Church. "I often walked along Hollywood Boulevard and saw the towers of Hollywood Presbyterian Church," she says. "One day I went in. It was Thanksgiving and Lloyd Ogilvie was preaching about being thankful in the midst of trouble. I began worshipping there from that day on."

Mendez quickly connected with other young adults, began a Bible study, worked in a food program and with runaway kids. She was a charter member of Fuente de Vita (Fountain of Life), a new Hispanic congregation that nested in the mostly Anglo Hollywood church.

When Fuente de Vita became an organized congregation, Mendez was one of its youngest elders.

Downsized out of her job at a children's hospital, she was hired as associate executive for Hispanic ministries for the Synod of Southern California and Hawaii, the first Hispanic woman and the first layperson to be associate executive in the synod.

"It was a big job, and I loved it," she says. "Soon people started saying 'Why don't you go to seminary?'"

She dipped her toe in the waters of theological education with a few courses at San Francisco Theological Seminary (SFTS); when her job was cut to 10 hours a week, she couldn't ignore the call to full-time study.

But, like Moses, she gave God plenty of reasons why she couldn't go: "I didn't have enough money; SFTS was too liberal; Fuller Seminary was too conservative; I couldn't imagine leaving California to move east."

But she visited Princeton and liked it immediately. "It was beautiful, had a Hispanic collection in the library, had John Mackay's commitment to Latin America in its history, and was a place where I knew I would be challenged," she says. "And they gave me a scholarship!"

Mendez sold everything and drove across the country with "peace in my heart."

PTS *was* a challenge. She was lonely as one of only two Hispanics on campus. But she joined a study group ("We are all still good friends"), started a Hispanic association, and talked with President Gillespie about the need for Hispanic faculty and staff. "I started making waves, and he listened," says Mendez. "Today PTS has Victor Aloyo [director of vocations] and Luis Rivera-Pagán [professor of mission], hosts the Hispanic Theological Initiative, and has a Hispanic alumni/ae group."



Photo: Krystin Granberg

Amy Mendez (right) with former study group members and still friends Chris Berwanger (far left) and Betsy Haynes (center).

After graduation in 1997 and an internship at West End Presbyterian Church in New York City ("God provided an Anglo congregation that was struggling to really be the church") that turned into a four-year call as associate pastor, she knew it was time to seek a call as pastor. Ft. Washington Heights wanted her very much, but only had the funds for a part-time pastor. Mendez said no.

They responded with a proposal to redevelop the church, envisioning a new mission and pledging a full-time call. This time she accepted. With the session, she cleared the rolls from 200 to 61, and with faith and hope moved forward. "God has a plan for us," she insists. "We started an evangelism program, we have a beautiful sanctuary that seats 800, and we're starting a ministry teaching music to community children."

In her first six months, Mendez performed her first marriage, took in three new members, and celebrated two baptisms. "I love being a solo pastor," she says. "I love the unpredictables, like negotiating with our councilman to bring arts, music, and dance to the community. We're the only Hispanic congregation in New York City Presbytery with a full-time pastor, and we want to keep our church strong."

You have a feeling this petite, fiery woman and her congregation will make it. "It hasn't been a magic carpet ride," she says. "Many times ministry is painful and lonely. But I keep hearing my mother's voice saying, 'You have to have faith.'" ▮

outStanding in the field

Drumbeat for a Dream

by Barbara A. Chaapel

When Don Liuzzi, principal timpanist of the Philadelphia Orchestra, rolls his drumsticks over the head of the great kettle drum, the small boys in the first row of chairs in the gym of the White Rock Baptist Church open their eyes as wide as full moons. It's a good bet they have never seen timpani before, especially from two-feet away.

Which is exactly why Jay Gardner, associate pastor of White Rock and a 2000 PTS grad, invited the orchestra's percussion section to the church's after-school program.

"The kids in the West Philadelphia schools come from a low-income part of town," says Gardner. "They have little exposure to classical music or art. I want to expose them to the things kids in the suburbs get routinely, like the arts and science."

So Gardner called the orchestra. He discovered they had a grant program to take music to the schools and would be happy to send their musicians, one section at a time on four winter afternoons, to White Rock.

While the musicians set up drums, marimbas, and gongs at one end of the gym, Gardner gathers 15 kids in a circle at the other.

"Who wants to share one good thing or one bad thing that happened today?" he asks the kids as they grasp hands, cocking their heads toward the staccato warm-up of snares. "I learned about Martin Luther King," sings out one girl. "I went to a dumb party at school," offers another.

After the circle of sharing, the kids pair off with volunteer adult "reading buddies" who help them with homework at nearby tables. The tutoring is an important element of the three-day-a-week program Gardner started soon after he joined the staff.

"I came to White Rock with the idea of starting a program for the neighborhood kids," he says. "There's already an Exodus to Excellence program, related to Temple and Drexel Universities, that's for junior and senior highs. I wanted to do something with elementary kids, and to partner the schools with a faith organization. As a church, I felt we should take the initiative."

So he met with the Family Resource Center of the School District of Philadelphia and found that the Samuel Huey Elementary School was within walking distance of the church. "It was the perfect way to start," he says, "with kids in our own neighborhood. There are about 18 kids in the program; they're not members of the church, and that's not our goal. We're not here to preach or to proselytize, just to show Christ's love by our actions. God will do the rest."

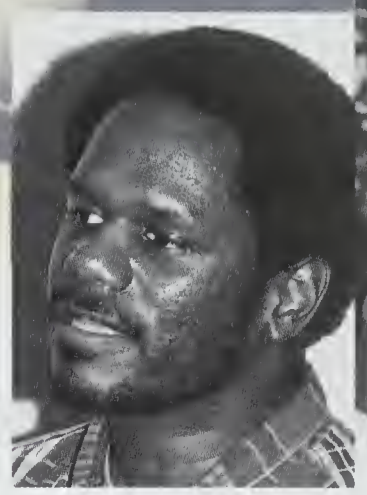
The program kicked off in the spring of 2002 and is now in its third semester. A few parents of the after-school kids have shown some interest in joining the church, and this year, the church kids invited the after-school kids to their Christmas party.

Gardner, who received the David B. Watermulder Prize in Church Leadership from PTS in 2000, wishes the numbers were bigger, and admits it takes lots of energy and patience to keep the momentum going. "It's not like a biology or chemistry experiment, where you mix things up and it works," says the former chemist. "This takes time."

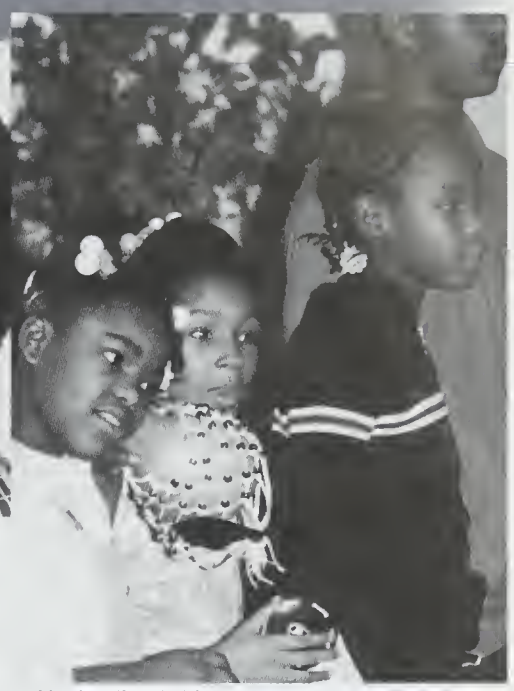
What motivates him? "I like kids," he says. "When I was a boy in Michigan I had opportunities through my schools to hear music, do science experiments, go to museums. I want the same for these kids."

The five percussionists are ready and the kids move to the rows of chairs facing the instruments. "Did you know that all of these instruments are made of wood, metal, or skin?" Luizzi asks the kids, inviting them up to touch the drumheads. "This one is made of skin and it still has some hair on it!"

The musicians play a Gainsborough piece featuring the xylophone and the bass drum. The kids tap their feet and gape, transfixed. Next is a Puerto Rican selection for bongos, followed by a composition featuring the steel drums. "With percussion instruments, you have to create a beat," explains Luizzi, teaching the kids to tap out duples and triples. "It's like imagining a big oak tree walking down the street and dropping acorns along the way every few steps," he says as they beat their feet and clap.



Jay Gardner



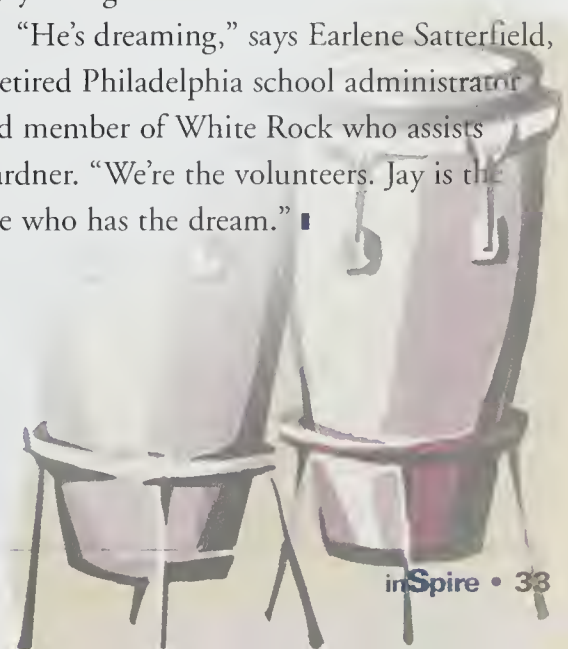
White Rock kids join the percussion section of the Philadelphia Orchestra.

Luizzi passes out triangles, maracas, and wood blocks and invites the kids to join the orchestra. There are smiles all around. At the end, the kids help the musicians pack up their instruments.

Weeks later, Gardner will take the kids to a concert downtown at the Kimmel Center, where the orchestra performs for the public, hoping the experience will forge a bond that will last a lifetime.

He's already arranging to bring staff from the city's Academy of Natural Sciences to White Rock, and inviting church members who are scientists to do experiments with the kids. Congregants are proud of the program, though admit to initially wondering "What is Jay doing?"

"He's dreaming," says Earlene Satterfield, a retired Philadelphia school administrator and member of White Rock who assists Gardner. "We're the volunteers. Jay is the one who has the dream." ▮



investing in ministry

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This list includes gifts made between October 16, 2002, and February 15, 2003.

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"My education at PTS"
"My three years at PTS"
"Those who provided scholarship funds that made my seminary education possible"
"All PTS afforded me and for what it stands for today"

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The Reverend Dr. Joseph R. Sizoo
The Reverend Dr. Frederick B. Speakman ('45B)
The Reverend Dr. Raymond C. Walker ('10B)
Dr. David A. Weadon

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Speer Library Fund

In Honor/Appreciation of
The Reverend William O. Harris ('54B)

James E. Thomson Permanent Scholarship Endowment Fund

In Memory of
Mr. James E. Thomson

Mrs. Harry Bushnell Weld Scholarship Endowment Fund

In Memory of
Mrs. Harry Bushnell Weld

In Memoriam

1932: John T. Dale
notified November 2002
Tahlequah, OK

1936: John G. Marvin
January 4, 2003
Sandy Spring, MD

Stuart W. Werner
April 8, 2002
Redford, MI

1938: B. Ross Cleeland
June 30, 2002
Kalaheo, HI

1939: John E. Luchies
September 8, 2002
Holland, MI

1940: Albert H. Manus
November 6, 2002
Lakewood, NJ

1942: Charles P. Robshaw
January 1, 2003
Bloomington, MN

1943: Michael Robert Costanzo
January 4, 2003
Newport News, VA

1946: James H. Ragsdale
January 31, 2002
Russellville, AR

Arthur H. Rust
October 12, 2002
Knoxville, TN

1947: John D. Craig
November 1, 2002
Houston, TX

1948: Robert F. Rice
December 26, 2002
Tulsa, OK

C. Russell Stewart
notified October 2002
Oxford, MD

1949: Theodore E. Franklin
February 8, 2002
Golden Valley, MN

John F. Healey
October 2002
Waynesville, NC

William B. Rogers
December 1, 2002
Denton, TX

1951: Adelaide Folensbee
October 7, 2002
Winchester, VA

Ernest S. Sosa
March 21, 2002
Miami, FL

1952: William B. Colt Jr.
March 2, 2002
Falls Church, VA

Hans-Wilhelm Kirchhofer
June 7, 2002
Eckernforde, Germany

Donald Kocher
January 18, 2003
Philadelphia, PA

Robert A. Wieman
November 22, 2002
Ewing, NJ

1955: Christopher B. Sheldon
October 5, 2002
Norwalk, CT

Milton G. Walls Jr.
notified November 2002
Boyne City, MI

1957: Richard S. Bauder
notified November 2002
Minneapolis, MN

1958: Theodore O. Granberg
December 11, 2002
Beach Haven, NJ

1959: David E. Crossley
January 21, 2003
Roland Park, MD

1961: John Boice
June 12, 2002
Wheaton, IL

1963: Michael L. Parsons
May 6, 2002
Vernon, TX

Roger F.H. Pugsley
notified February 2003
Greenville, SC

1966: Donald C. McFerren
November 20, 2002
San Francisco, CA

1981: J. David Espey
October 29, 2002
Ithaca, NY

1984: Joseph Prakasim
July 3, 2002
Murdock, MN

1986: Walter Harrison Lumpkin
November 4, 2002
Houston, TX

1987: Richard C. Nevius
April 20, 2002
Houston, TX

2002: Craig Marshall Sell
November 30, 2002
Granville, OH

Trustee Emeritus:
Frederick E. Christian
March 3, 2003
Allentown, PA
PTS Class of 1934

It is with deep sadness that Princeton Seminary reports the deaths of Dr. Donald Harrisville Juel and Dr. Edward A. Dowey Jr. Dr. Juel, the Richard J. Dearborn Professor of New Testament Theology, died on February 23, 2003. Dr. Dowey, the Archibald Alexander Professor of the History of Christian Doctrine, Emeritus, died on May 5, 2003. Look for tributes to these cherished members of the Seminary community in upcoming issues of *inSpire*.

end things

Encouraging the Saints

by Geddes W. Hanson

Writing this essay has given me the opportunity to think about relationships I have had with Seminary graduates and their families. The theme of this issue describes such relationships as mentoring. Actually, I see the original Mentor—the friend to whom Odysseus left the care of his household—as an ineffectual Polonius-type, hardly an attractive subject for emulation. I am more comfortable with St. Barnabas, to whom popular hagiography assigns the sobriquet "son of encouragement."

My wife, Carye, and I moved into the CRW apartments in 1966, the second year after the Seminary acquired them. Only 100 units were occupied by seminarians—most of whom were younger than more recent students. Coming to do Ph.D. study after 10 years in congregational ministry, I found myself cast in an older brother role by many of my neighbors. Carye had made a home of a manse and had navigated the treacherous shoals of clergy-spousedom.

There were students (in those days almost exclusively male) and their spouses in and out of our apartment most evenings and weekends. I assume that I eventually had some in class; what I remember vividly are the conversations into the night with seminarians and seminary couples.

I was also the director of the Office of Professional Studies. I found myself the *de facto* academic advisor to the junior and middler classes—especially to those who felt called to the pastorate, who suspected that merely completing any old twenty-four courses in a distribution requirement would not necessarily prepare them for ministry.

In those days the Seminary did not have the resources available today to students who wish to address emotional issues—no minister, no counselor, nobody except me and my opposite number in the Office of Field Education. Students approached us with matters appropriate to our offices, but as we peeled the onion, it often became obvious that there were more pungent issues at stake. Because I was available to interpret the battery of psychological and vocational tests then required for matriculation, the lion's share of the visits fell to me. In an ordinary week I saw about four or five students a day for an hour each.

From these circumstances were born some of the closest relationships Carye and I have. We have namesakes scattered around the country, and now our namesakes are having children of their own. Our phone rings on Mother's and Father's Days, Christmas, Thanksgiving, and Easter. Our friends treat us (to quote one of my colleagues) "better than most people's children treat them."

It hasn't all been fun. There are agonizing job searches, and calls that don't work out. There are desperately sick children and chronically sick children. There are marriages that go on the rocks. There are miscarriages and deaths and the lingering illness of parents. And we have the same degree of "dysfunction" as any other family.

At some point, we became aware that we were practicing what President McCord called "the care and feeding of seminarians and young pastors." I expect we found it easier to see the students as adults than did their parents. We asked a lot of questions and offered relatively few answers. In fact among some graduates Carye is known as "she who asks the mother questions."

Between us we had only two things to offer: some fairly well-researched questions students might want to ask about their ministry, and the assurance that if they ask those questions with prayer and diligence, acting on the answers with faith and energy, they will be blessings to God's creation.

I don't think we could have the experience now. Students are older. They have other responsibilities—to spouses, children, and aging parents—and they don't have the leisure to develop in-depth relationships with faculty. More important, I think, is that the kind of seminarian we have found most congenial seems in smaller number today. I don't relate as well to students who come primarily for us to *teach* them (thereby making the Seminary inordinately responsible for what they know) as I do to students who primarily want us to help them *learn*. Watching our graduates has persuaded me that assertiveness, self-confidence, intellectual acquisitiveness, and independence are critical characteristics of effective clergy. I am not enthusiastic about the potential for ministry of seminarians who are comfortable in dependency relationships.

By the grace of God Carye and I have been able to encourage some students to take themselves a bit less seriously and to consider the possibility that the church might be as faithful without their leadership as with it. It has been a blessing of another kind to encourage some others to consider the probability that God's strength will be sufficient to their needs.

These graduates are encouragers, not just of us, but of each other. Pastors, academics, and laypeople alike, we open the doors of our homes and hearts to each other, across all lines of diversity. I remember when one former student on another institution's faculty—an Angla from West Virginia—introduced a visiting scholar on that same faculty—a Tamil from Sri Lanka—as her "sister."

"Our family," boasts an Asian pastor, "looks like a Benneton ad." ▮



Photo: Michael Bongart

Geddes W. Hanson is the Charlotte W. Newcombe Professor of Congregational Ministry. He has taught at PTS since 1969.

Calendar

Art Exhibit

Monday, May 12–Friday, June 27
Margaret Adams Parker "Drawn from Scripture: Woodcuts and Sculpture"
Erdman Art Gallery, Erdman Hall



Baccalaureate Service

Friday, May 16
3:00 p.m., Nassau Presbyterian Church

Commencement Exercises

Saturday, May 17
4:00 p.m., Princeton University Chapel

Alumni/ae Reunion

Thursday, May 22 and Friday, May 23
For more information, call 800-622-6767, extension 7785



62nd Annual Institute of Theology

Princeton, New Jersey
"May Grace and Peace Be Yours in Abundance..."
Week One: Monday, June 16 through Friday, June 20
Week Two: Sunday, June 22 through Thursday, June 26

General Assembly Princeton Seminary Luncheon

Wednesday, May 28
11:00 a.m.–1:30 p.m., Denver Athletic Club, Denver, Colorado

The Joe R. Engle Institute of Preaching

(Inaugural Week—Classes of 1996 and 1997)
"Refining the Practice of Preaching"
Sunday, June 22 through Friday, June 27
Princeton Seminary Campus

Gallery Talk and Reception for Artist Margaret Adams Parker

Tuesday, June 24
4:00 p.m., Erdman Art Gallery, Erdman Hall

2003 Joint Institute of Theology

St. Andrews, Scotland
Hosted by St. Mary's College of the University of St. Andrews in St. Andrew's, Scotland, and cosponsored with the Board of Ministry of the Church of Scotland
Monday, August 11 through Friday, August 22
Pre-event: Friday, August 8 through Monday, August 11

For more information, on the Institutes of Theology, contact the Center of Continuing Education at 800-622-6767, extension 7990 or 609-497-7990.
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